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## The Future of Christian Missions

*By* THE EDITOR

At the annual meeting of the Fellowship of Christian Missionaries held at Kamakura June 13th to 15th and reported elsewhere in this issue of the QUARTERLY, certain significant facts bearing on the future of foreign missionary service in the Japanese Empire came clearly into focus. This being the present editor's Swan Song, it has seemed good to devote this editorial to a consideration of some of these facts and factors which will inevitably enter into and to a large extent condition the future of Christian life-service in Japan and Japan-controlled regions in Asia.

### **Missionaries, related and independent**

First of all, let it be observed from the reports of Mission secretaries given in this issue on the effects of the current crisis upon their work, and from the data compiled for our April editorial, that the missionaries who propose to remain in these areas rather indefinitely, fall roughly into two classes: those related to relatively strong mission societies in the homeland and to churches or institutions on the field which have preserved their administrative integrity within or without the new united Church of Christ in Japan; and those who find it possible to remain on a more or less independent basis. It should be noted in passing that this latter classification, while not large, doubtless constitutes the most permanent foreign missionary element in this and other parts of the empire. Many of these workers are self-supporting as teachers or receive their support from sources uninfluenced by international affairs. Some, for the sake of independence, have severed their relationship with home boards and societies, and it may be assumed accordingly that, though a certain number may not wish to stay through the worst of eventualities, many will remain in the land of their adoption regardless of international circumstances.

As to members of organized missions related on the one hand to boards

or societies abroad and on the other to Japanese church bodies, it is readily seen that the factors bearing on the missionary's tenure of service in the Japanese empire are much more numerous and complex than in the case of independent workers. In such relationships the missionary's ability to remain at his post depends not alone upon his own moral convictions or social obligations, but also upon the policies of his supporting body at home and upon his status in the native institution to which he is assigned on the field.

Concerning the sending agencies of so-called mother churches abroad we shall have something to say later; suffice it to observe here that home boards and societies may be influenced by factors inimical to the interests of the Kingdom on any particularly field, and by a sudden change of policy may withdraw any or all of their workers. Though a year ago it might have been contended that anything like this was a remote possibility, the past few months have seen British, Canadian and American societies doing this very thing and leaving native churches, schools and other mission-aided enterprises short-handed and grievously embarrassed.

### **Need for newly defined status**

To turn attention more specifically to the local scene is to realize, of course, that a certain share of the responsibility for this state of affairs rests on Japanese shoulders and specifically with the native churches and Christian leaders. Without raising here the much mooted question of whether the chief impetus toward merger of the many Protestant denominations into a united Church of Christ in Japan came from without or from within the Christian movement, it cannot be denied that the new alignment leaves the status of missions and missionaries undefined and tenuous. Thus far no provision whatever has been made for mission or missionary participation in the new church. The only concession of a place for missionary endeavor in the plan for union as officially launched at the establishing conference in Tokyo on June 24th and 25th is the assurance that by no reference thereto it is assumed that both missions and missionaries may continue to serve as heretofore in the various denominational sections and Christian service groups which will continue to function for some time within the new structure. However, since it is acknowledged that this is but a temporary expedient and that these blocs or branches will soon disappear, it would seem that missions and missionaries are regarded as but temporary adjuncts, indeed anachronistic relics of an age now past when they were really important. This may be as it should be in an almost indigenous Christian movement, but it seems strange to hear schools, social institutions and other erstwhile largely mission-conducted projects pleading for continued missionary aid when at the same time the new national church makes no place for mission cooperation.



It was for this reason that Dr. H. V. E. Stegeman, chairman of the Fellowship of Christian Missionaries during the past year, at a meeting of Japanese Christians with missionaries at the Tokyo Y.M.C.A. in May, urged upon the new church the necessity of providing and specifically calling for missionary service of a type calculated to appeal to men of ability and training, if it really desires worthy missionaries to remain or new ones to come to Japan, Korea and the Continent as co-workers in the great and universal Kingdom of Jesus Christ.

It now seems probable that the National Christian Council of Japan will continue to function as a federating agency among the as yet unamalgamated Protestant forces in the empire. In its circle may sit representatives of both the new united church and the Seiko-kwai (Episcopal communion), and of other groups not classified as denominations, including the missions as heretofore. This is all to the good, but this too may be regarded as a temporary expedient and therefore as denying missions and missionaries any real status in the Japanese Christian movement. This is presumably inevitable so long as some of the persisting sections or blocs pursue one policy—as, for instance, in the Japan Methodist polity where missionaries are regular members of conferences; whereas in others—as in the Nippon Kirisuto Kyokwai (Presbyterian-Reformed communion)—missionaries are kept in the very periphery of association with the native church. While, as Dr. Mayer in his paper before the Fellowship conference and the Japanese Christian deputation in America pointed out, it must be assumed that in genuine church union foreign as well as national workers will drop their denominational labels and subsume themselves under the new and united order; at the same time, there is every reason to urge upon our Japanese Christian brethren an early clarification of missionary status in the new order if we are to take seriously their oft-expressed desire for missionary aid in this or that aspect of the church's life.

### **“There is a place for missionaries”**

As regards the prospect of Christian missionary service in future in Japan, Korea, Formosa, Manchukuo and other Japan-controlled areas of Asia, we can only remind our readers that there have always been and always will be need and place in any land for consecrated Christian life and service. “Go ye and make disciples of all nations” is as imperative a summons today as when Our Lord uttered those words. And His promise to be with his disciples “even unto the end of the world” is likewise valid and authoritative. Perhaps there is nothing more needed just now than more examples of Christian youth going into far climes and among strange customs to live the life and to teach the Gospel of Jesus. And regardless of hardships to be encountered or difficulties of fellowship with national or colonial peoples, it may be boldly

asserted that Japanese, Koreans, Formosans, Manchurians, or whatnot, will derive strength and inspiration from the presence of such co-workers. This we take to be the meaning of the Japanese deputation to America in their assurance and insistence that *there will be a place for missionaries in the new united and regulated Christian order in Japan.*

As a corollary to the above, let it be said that there will most assuredly be a place for zealous young spirits who, securing their transportation from any possible source, go to the land of their choice prepared to support themselves by teaching or other profitable employment while at the same time and through such contacts preaching and ministering in Christ's name to needy men and women. Perhaps for the time being this is the most practical and effective form of missionary service open to European or American youth today in the Orient; for it gives a freedom from home-base policies which are at the moment a decided handicap to missionary service in any part of the Japanese empire.

So far as relationship to the native church is concerned, it should be said that with men and women of genuine consecration and desire to witness in thought, word and deed to the transforming love of Jesus Christ, church relations will take care of themselves. In the reports of mission secretaries on the effects of the crisis upon their work in this issue of the QUARTERLY will be noted several testimonies that as administrative duties have decreased of late missionaries have found greater time for and satisfaction in personal contacts with Christians and non-Christians alike. And one may assume that there will always be a place in any church on any field for the simple witness of Christ-like love.

### **New relation to home constituency envisioned**

Again, it may be said without hesitation there will continue to be for a long time to come calls from native Christian institutions (schools, social settlements and even churches) for a certain number of qualified foreign workers for specific tasks. These may be sent out by friends in the home land, by local groups or churches, even by mission societies which keep in touch with the world's needs, provided it is understood that the worker's responsibility is to the native institution served and not to the home constituency. One fears this is a lesson not too well borne in mind by mission boards of late, even though there has been much talk in twenty years of mission conferences about integration into the life of the native churches. It therefore must be said with a word of caution that resourceful and honorable missionaries may even yet permit themselves to be supported by church boards and societies in the homeland, *provided* these bodies adjust themselves to the demands of the times and give evidence of larger loyalty to



Christ and the Christian world community than to lesser, sub-Christian interests.

Above all, prospective missionaries and those vitally interested in a genuine and world-wide Christian movement should see to it that whatsoever missionary-sending and supporting agency they are associated with shall be worthy of its God-given responsibility. Chiefly, at the moment, this would seem to call for complete divorce from the provincialism and selfishness of modern commercialism and industrialism, and the nationalism and imperialism which they call to their defense. To this end missionaries in the mother churches should commit themselves to such detachment on the part of their workers from narrow patriotism as to lift the missionary movement above considerations of purely national interest.

To accomplish some of these purposes nothing seems more hopeful than the formation of one mighty, united and international missionary society, relating perhaps to the newly formed World Council of Churches and recognizing loyalty to nothing less ecumenical than the world-wide Kingdom of God. Identification of missionaries with such an agency would not only free them from selfish economic or political considerations but would enable them to identify themselves heart and soul with the land, people and cultures to which they go. This would likewise have its advantages in the possibility of sending Christian emissaries and cultural offerings from the so-called mission fields back to the homelands and mother-churches, thereby escaping the stigma of inferiority which has so long attached to lands receiving missionary aid from abroad.

### **Japan and the World Christian Community**

It is a matter for regret that as yet not one of the Christian bodies in the Japanese empire or Japan-controlled Asia has identified itself with the World Council of Churches which has developed following the Oxford, Edinburgh, Madras and other ecumenical conferences of recent years. It must be that we have all been too narrow in our loyalties and that it is a part of our own missionary exclusiveness which has settled upon the native churches of Asia. If so, it may require something like a nationalistic revolution or an inspired church union movement to break us loose from these ancient moorings. In any event, we believe there is a future for the cause of missions in Japan and throughout East Asia for those who have the spirit of Jesus in their hearts. It is also doubtless true, as Dr. Luman J. Shafer, formerly of Yokohama and now a secretary of the "Reformed" board in New York, said in a recent letter: "The future of Mission work is going to be determined by those who stand by while the storm rages."

# The Missionary "Proclamation"

By H. V. E. STEGEMAN

(Essence of the opening address of the Chairman of the Fellowship of Christian Missionaries at the annual meeting in Kamakura, June 13, 1941.)

This year's conference of our Fellowship is not the first that we have had, but it is certainly unique in being held at a time when the vast majority of missionaries have left the field in a way that was not at all foreseen a year ago. There were times during the past year when we wondered whether another conference would be possible, but we are glad today that—few as we may be—we have actually been able to gather once more. Are we here to think chiefly of the past—to review and to reminiscence? Or are we here to strengthen our hopes as to the future? Whatever the answer to these questions may be, we have at least come together for spiritual fellowship. We need these days to give us a new measure of quiet faith. We need to be still before God, as well as to listen to each other. We may not have much to say about plans and methods; perhaps we shall do better to dwell upon the verities that are basic to our life and work.

In such a spirit I approach the task of bringing the opening message of the conference. With this in view, I have chosen three New Testament passages that express succinctly what the work of the missionary has been and still is. Each of these passages contains in the Greek the word "*kerugma*", which may be translated, for want of a better word, as "proclamation." It has to do with a message and the publishing of that message. In the English Bible, it is not uniformly translated, but in the Japanese Bible is in each case rendered by the word "*senkyo*," the base of "*senkyoshi*." The first passage is First Corinthians 1:21—"It was God's good pleasure through the foolishness of the *preaching* to save them that believe." The second is First Corinthians 2:4—"And my speech and my *preaching* were not in persuasive words of wisdom, but in demonstration of the Spirit and of power." The third is a portion of Second Timothy 4:17—"That through me the *message* might be fully *proclaimed*."

## I.

The context of the first passage, that concerning "the foolishness of the preaching," is so familiar to you all that an exposition is unnecessary. In recent weeks this section of Paul's letter has suggested to me the thought that, while men could not by laborious study or clever reasoning work out a successful plan for real human happiness, that is, salvation,—this great boon was wrought out by God alone, and is simply offered to men as a gift out of



His grace,—our task, which seems to many people foolishly simple, is to publish abroad the fact of that gift, to make known "the word of the cross." The essence of our task is to tell the world about Jesus Christ, God's grace in Christ, forgiveness, new life, and eternal hope. These words may sound trite and narrow, but such a reaction may be due to our having been too indolent or too busy to keep on exploring them. They are indeed simple words, but repeated exploration of them finds reward.

Our message,—no matter the method by which we proclaim it—points to a Helper who takes the initiative to effect man's deliverance from his soul's distress, to One whose power makes men "More than conquerors." A comment on this verse and its context says: "Wisdom (man's wisdom) can carry *conviction*, but to *save*,—to give illumination, penitence, sanctification, love, peace, and hope to a human soul,—needs power, and divine power." Let us listen to the words again—"Illumination, penitence, sanctification, love, peace, and hope." Are they not words that we ourselves have experienced? Was there not perhaps a time when we did not possess these things, and then a new day when they became ours and we thanked God?

And in the glow of that experience, with a resolve to be bearers of a message about that sort of experience, we came to Japan. With that glow in our hearts we said goodbye the first time, and perhaps several times in later years, to family and wonted scenes, and crossed thousands of miles of land and water to be missionaries in Japan of "the word of the cross." I recognize, of course, that not all of us would express our motives in just this language, and that emphases and methods have varied with individuals. Some of us have reached out to touch this person and that person, one by one; some have found their task in the field of wider human relations; but I should like to have us all feel that our labors have all expressed or embodied the same proclamation—the sacrificial love of God for men. We have all had something wonderful to make known. We have been, and are, heralds of the divine gift of real, incorruptible happiness to the sons of men. To critics, this has always seemed to be a foolish, unnecessary activity. But, like Paul, we believe that this preaching, this "senkyo," is in the line of God's will, and that it is by Him made effective.

## II.

Of the reason why his proclamation was effective, or, in other words, of the method of his proclamation, Paul speaks in our second passage: "My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power." Many of us are willing to say with Paul: "Not in persuasive words of wisdom." Not that our intellectual powers were not strenuously exercised, but that we have always been burdened with a great sense of inadequacy. Who was sufficient to make the Japanese

language completely his own? Who has not felt hampered in his effort to proclaim the Word so that people of a different race would fully grasp what he was trying to say? Who of us has had sufficient insight into Oriental life and thought to shape his message for ready reception in the minds of his hearers? With some of us at least, after two or three or more decades on the field, the realization has deepened with the years that a foreigner is absolutely inadequate to come into real contact with the mass of the people, and that extensive and intensive preaching must be done by the Japanese themselves.

But we have been bringing the message just the same. In our weak and trembling way we have taught in school and Bible-class, struggled through our sermons in country preaching-places, done deeds of service in Christ's name; we have given hours and hours to social fellowship, to conversation and laughter around the "hibachi"; all these years we have been investing personality in the task of sharing our spiritual treasure with the people of Japan. Sometimes I try to stand to one side to look at the missionary-movement objectively, and in such moments I am overcome with the grandeur of the fact of men and women who have cut their ties with homeland and lived their lives joyfully here, invested themselves completely in contacts with Japanese men and women and children, because they loved Japan, or, more accurately stated, because they loved Christ and He communicated to them His love for this land. There have been brilliant persons among them, but also many who were less brilliant, but all of them were bearers of the message of the Cross, testifying by word and by life to God's power to lift men out of darkness into light. What a contribution to Japan that investment of personality has been!

For eighty years missionaries have been "proclaiming to Japan the testimony of God." And we make bold to think that while this preaching has not been in persuasive words of wisdom, it has been owned of God. It has been accompanied by "the demonstration of the Spirit and of power." God Himself has worked through it. Men have paid heed to the message, been captured by it, and transformed. Lives have been saved from despair. Christian homes have been created. Preaching-places have become permanent churches. Over a wide area, in school, church, and kindergarten, in centers of loving service, in hundreds of places—the demonstration of the power of God, the proof that He has used His servants' efforts, has been the missionary's reward. The blessing brought to Japan by "the word of the cross" can never be measured. What hath God wrought!

### III.

We have talked about the missionary's proclamation of "the word of the cross," and about his humble waiting upon God for the results. Our third



passage: "That through me the message might be fully proclaimed,"—suggests one more thought, namely, the extent or scope of our preaching. If we rendered this phrase fairly literally, it might read: "That through me the proclamation might be done to the full." The point of the passage seems to be that Paul was rejoicing in the fact that his career—even though he was now an apostle in bonds—had been crowned with the opportunity and the strength to proclaim his faith openly before an assemblage in the great capital city. This climactic experience gave Paul a sense of having brought things to completion; he felt he had the right to say that his proclamation of the message had been completely performed.

With this as a background, we turn to inquire about the extent of our preaching in this land. Can *we* say that our message has been *fully* proclaimed? Perhaps we hesitate to reply to such a query, but, at any rate, taking the past fourscore years of missionary endeavor as a whole, we need not be ashamed. Geographically, there has been a wide outreach. Missionaries have labored in cities great and small, and traveled far into the interior, spreading the message in one way or another. Their presence as individuals and as families has been a benediction to countless communities throughout Japan. Far and wide they have been preaching and teaching and serving, and harvests are still coming in. Today, as we see missionaries slipping quietly away from many a place that knew their presence for decades, our first reaction is a sense of loss, but the fact remains that missionary preaching has been widely—if not yet completely—carried on over a vast area.

The proclamation has been extensive also in the range of life that has been covered. Among the missionaries there has been a variety of background, and taste, and ability. We were not all equipped for the same thing. Each person was prepared to work in his own way, and so to make contact with groups suited to his own mind and training. The impact of this varied endeavor has been noteworthy. The missionaries have touched the lives of business-men, teachers, students, homemakers, farmers, children, the wandering, the forlorn, even lepers. They have gone to these groups in the spirit of service, to bring joy into the lives of many.

Again, in the case of many missionaries, it can be said that the proclamation has been fully done, in the sense that their devotion has been complete. Many have given themselves to the uttermost, given their best, their all, in order that Christ might be revealed. Some have found in Japan their last resting-place; others, broken, exhausted, or retiring on account of age, have gone back to the homeland, but, even in the moment of departure, wishing to remain yet longer "that the message might be fully proclaimed."

In recent months, the missionary-group has asked with more concern than ever before: Has our message now been fully proclaimed, or not? Has

our commission been fulfilled? If it has, Paul's satisfaction may be ours. But opinions differ. Some feel that the "kerugma" must continue; some are ready to yield full place to Japanese workers. At any rate, perhaps the time has come that we should be very open-minded to the idea of new relationships between Christians of East and West, with a shifting of personnel that seems for the time-being a severe blow to certain localities, but that may make for progress in the long run. The preaching of the Word of Life must go on, and will go on. Our own share in that task may be problematic, but we only pray that none of us may leave the field permanently before he is able to say that his personal contribution to Japan has been completely made. Such a humble conviction of having done our best, is something that we all may well covet.

In these moments I have dwelt chiefly on the past, but I think that you will agree that our spirit in looking at the past has been one of gratitude rather than regret. Whatever the problems of the present or future may be, shall we not be grateful for the past—for what missionaries have been permitted to do in the decades that are gone? It is ours to close the doors of the past and enter the portals of the future without bitterness, because through the missionary movement up to this time God hath wrought a great work. This is fact. This is history.

## ENRICHMENT

"In everything ye are enriched by Him." (1 Cor. 1:4)

Enrich by Him in knowledge gained  
By waiting on His Word—  
By listening in, to converse  
Of His Spirit with my soul.  
Flaws among the precious jewels  
He has placed within my heart—  
They are changed from dark to lustre  
By the alchemy of love.  
Enriched by Him in solitude—  
Amidst the throng and press—  
In joy or pain, His Presence is  
The balm for every stress.

—Leila G. Kirtland.



# Church Union and its Possible Implications for the Missionary

By PAUL S. MAYER

Not quite a year ago we were assembled in Karuizawa for the annual conference of the Fellowship of Christian Missionaries in Japan. Under the stimulating influence of a truly great conference, all of us were planning greater and more effective work on behalf of the Kingdom of God. Not a note was sounded warning us of the oncoming tempest.

## The unforeseen tempest

Less than a year later we are again assembled in our annual conference, not in Karuizawa where we have met for so many years, but in Kamakura. I am sure that it was not in the minds of the officers of the Fellowship, but the very choice of Kamakura as the place of meeting for our conference is significant. "Iza Kamakura to iu toki ni" is a well known Japanese expression. It means, as you know, in a time of emergency or in a time of crisis. And truly the past year has been a time of emergency and crisis for the church as well as the world. As we look back over the year that has elapsed, we seem to dwell in a different world. Of the six hundred or more missionaries who until recently worked in Japan not many more than one hundred will remain by the end of June. A number of missions, such as the Missionary Society of the Church of England in Canada, the Seventh Day Adventists, the United Brethren, The Scandinavian Alliance and the Wesleyan Methodists, no longer have a missionary on the field. The large Methodist mission has been ordered by its Board to withdraw, temporarily at least. In practically all cases the number of missionaries has been reduced to a mere handful and in several instances to a lone representative. Such areas as Kyushu and Shikoku, until recently flourishing centers of missionary activity, are practically abandoned to-day. Urban communities, such as Nagasaki, Fukuoka, Hiroshima, Kobe, Osaka, Nagoya and Yokohama, where fairly large missionary forces lived and worked, look like deserted towns so far as missionary activity is concerned. Only Tokyo and Sendai have been able to keep up some kind of semblance to the former prosperous condition.

When we look at the Japanese church, we discover that the changes have been even more drastic. Things which we never dreamed would happen, in our life time at least, have occurred. Earthquakes in Japan are not confined to nature. A tremendous one has just shaken the church in this land. On

October 17, 1940, assembled in a great Christian rally on the Aoyama Gakuin grounds which was attended by approximately 15,000 people, the Protestant churches announced to the world that the churches in Japan would unite and that they would become financially independent of foreign aid. In pursuance of this announcement churches which have been receiving aid from abroad became self-supporting, some from the first of the year, others from April, and the rest will do so no later than the time of the Establishing Conference of the United Church. Immediately after the memorable meeting on October 17th, a large and representative committee on church union was appointed. This committee after many sessions has finally accomplished its almost superhuman task and the Establishing Conference of the United Church or Nihon Kirisuto Kyodan will be held on June 24 and 25. If anyone had predicted at our annual conference less than a year ago, that by the end of June, 1941, more than seventy five per cent of the missionary force would have left Japan, that the Protestant churches without exception would decline foreign financial aid, and that practically all of the churches, only the Seikokwai remaining on the outside, would unite into one church, if any one had ventured to make such a prediction, we would have laughed him to scorn. But these things have all happened.

### **Momentous achievements**

Among the multitudinous experiences and events of the past year church union and financial independence of the churches stand out as two great mountain peaks. They have passed from the realm of mere wishing and striving into the realm of reality. They are things that have been achieved, things that have been accomplished. It is of the utmost importance that we should remember this and that we should take account of this in all of our thinking and planning for the future. To these two things that have been accomplished, another factor must be added, less tangible, but nonetheless potent. I refer to the propelling force or influence which brought about the entirely unexpected accomplishment of church union and self support in the course of eight or nine months. This force as we all know is the spirit of the new order which like a high tide has swept over all phases of Japanese life. It is certain that church union and financial independence would not have been accomplished at this time if it had not been for this upsurging of the national spirit which simply washed away any obstacles in its path. There have been many church union movements in Japan. One reached its peak at the time of the All-Japan Christian Conference held in Tokyo in the fall of 1938. The plan for union, on which a committee, appointed at the previous All-Japan Christian Conference in 1935, had labored faithfully for three years, was not approved by the 1938 conference. In an article which I wrote for the 1939 edition of the Japan Christian Year Book I ventured to



make the following prophecy. How near it has come to fulfillment I leave to you to judge. I quote, "Church union in Japan in other words is not a consummation which can be expected in the very near future. The difficulties are mountain high. They are too fundamental to be eradicated by mere sentiment or enthusiasm." I still hold that this was a correct statement of the situation as it existed at that time.

Financial independence of foreign aid also would not have been accomplished in course of less than a year if it had not been for the same propelling force or influence. Self support has been one of the great goals of the church in Japan. It must also be admitted that tremendous strides have been made in that direction. It is a fact however that the church in Japan was still far from complete self support before the present crisis began. A few years ago in a short study I made of the financial status of Japanese churches, I discovered that of approximately two thousand churches only one half were self supporting. Of the churches receiving aid, some of course were supported by funds secured in Japan. How many were dependent on foreign aid, I cannot say, but the number was no doubt large. Now all of a sudden the churches in Japan proclaim to the world that they will no longer receive financial aid from abroad. It stands to reason that only an unusual situation, only an extraordinary influence, would induce the churches to load upon themselves this extra burden.

### **Our attitude**

Recognizing therefore the truth that church union and self support are accomplished facts and that these two tendencies long existent in the Japanese churches have been hastened towards their consummation with a cataclysmic abruptness by a manifestation of the national spirit heightened to the Nth degree, what are the implications for us missionaries? Of the utmost importance is the attitude that we take towards these facts. The attitude that we assume will determine the tone of our letters and articles and of the speeches we make while on furlough. This attitude will moreover define quite accurately our relationship to our Japanese brethren and will also to a very large extent fix the quality and effectiveness of such service as we may still be able to render under greatly changed conditions.

Albert Edward Wiggam, the author, meeting an elderly Negro who was always cheerful in spite of having had more than his share of troubles, said to this Negro "Uncle Joe, how have you managed to remain so cheerful and calm?" "Well, I'll tell yo'," replied Uncle Joe. "I'se learned to cooperate wid de inevitable." There is a good deal of wisdom in the old Negro's remark. Church union and financial independence of foreign aid have long been goals in the Japanese church but the suddenness with which they have been achieved is to me an indication of the inevitableness of the situation.

Forces are at work, as I have indicated above, which are beyond the control of man. A statement like this however is no ground for pessimism, for we believe that the inevitable for man is the opportunity for God to achieve His purpose.

### Pauline parallels

What I have just said needs further amplification from the experience of St. Paul. He was a prisoner in Rome. It is true, he was not confined in a prison. He lived in his own house, but day and night, sleeping and waking, he was fastened with a chain to a rough, uncouth Roman soldier. What a torture this must have been to the sensitive soul of Paul! But notice his reaction. "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." We may not see quite as clearly as Paul did how the present situation may work out for the furtherance of the gospel in Japan, but with a little imagination we too may be able to discern how God is working out His purpose in the church of this empire. The future is hidden from us. We do not know what may happen. It may be that through the union of the churches and financial independence, achieved at this time, God is preparing the church for some future crisis.

In the denomination to which I belong there are thirty nine churches, only one of which has been self supporting. When the letter went out last summer from the National Christian Council asking the churches to vote on the two questions of union and self support, this denomination was among the first to approve both proposals unanimously. Since that time ten additional churches have become fully self supporting, others are well on the way, readjustments in personnel have been made and plans have been drawn up which will provide the necessary equipment in land, church buildings and parsonages for others so that they may be able to continue to function. I often shudder to think what might have happened to many of the churches if a break in international relations had occurred, say at the end of last summer. But now with a great fellowship assured, and preparation for self support more adequately made, the church in Japan is in a much better position to meet any crisis that may arise in the future.

Paul met another experience in Rome in a spirit which I would like to imitate at this time. He refers to it in his letter to the Philippians. "Some indeed preach Christ even of envy and strife, . . . supposing to add affliction to my bonds." It is not exactly clear what the situation was to which Paul refers. It however gave him no little concern. How did he meet it?



"What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." I do not wish to imply that Paul's experience and our present situation are parallel. We may however learn from him how to meet the situation that confronts us. The irritation of a trying situation was transmuted into joy as he remembered that while some preach Christ of envy and strife and others of love, either way or every way, as he said, Christ is preached. It would do no good to hide the fact that the past year has been a trying one in many respects. There have been misunderstandings, irritation, friction and heartaches. Missionaries have been compelled to surrender their work which they have loved and for which they have given the best years of their lives. And many of us have the conviction that much of this kind of experience might have been avoided by a little more tactful and considerate handling. What I have just said is all true and much more might be added. However, no matter how true what I have said may be, on the other hand two magnificently great and outstanding goals have been achieved—a United Church and a church financially independent of foreign aid. And because of the greatness of these achievements we can forget the personal irritations and rejoice with all our hearts that in our day we have seen this wonder accomplished before our eyes.

### **A union of churches**

As far as the immediate future is concerned, two facts need to be kept in mind. In the first place the union which will be consummated on June 24 and 25 is a union of churches. The word "churches" should be emphasized. In other words, while nearly all of the Protestant churches with the exception of the Seikokwai are entering the United Church, such organizations as the Y.M.C.A., the Y.W.C.A., the Christian Literature Society, the Japan Bible Society, such social work as is not controlled directly by any church and most of the educational work will not become, at least for the time being, a direct part of the united church. Although the missionary may not be able to have any connection with the new church, yet he may continue to work in connection with the above organizations and institutions, provided of course that they desire to have his cooperation. That the matter is not quite so simple and that the possibility of such service depends to a large degree upon the prevailing atmosphere we have learned from our experience during the past year, but if the international situation improves it may be confidently expected that the missionary will find many opportunities of service in connection with some of the organizations and institutions enumerated a moment ago.

### Not yet complete

A second fact to be borne in mind is that the United Church is in reality not yet a complete union. There will be one name, one creed and one *tōrishā* or official head of the church, but at the same time there will be eleven so-called blocs carrying on the traditional spirit of the leading denominations. Just how long this system of blocs will continue, no one can predict. Opinions vary. It is generally understood that the authorities desire to have the system abolished as soon as possible. Some of the Christian leaders think that the system will continue for ten or fifteen years. Some even speak of fifty or a hundred years elapsing before the system finally disappears. However that may be, the adoption of the bloc system has a bearing on missionary work. In the April number of the Japan Christian Quarterly one of the members of the Committee on Union has this to say: "As to the relations of the foreign missions and missionaries to the new order, no special provision seems necessary, since the United Church bears no financial or direct responsibility for them. Yet it is assumed that there can be no objection to the continuation of such services within the continuing blocs on much the same basis as heretofore." If this interpretation is correct and it seems to be confirmed by the opinion of other Christian leaders, there will be a place for the missionary on much the same basis as that which exists at present in the bloc to which his church belongs. That seems to be a direct enough statement, but again the matter is not so simple as it appears. Hitherto the evangelistic missionary has had funds at his disposal with which he has rented preaching places, employed evangelists and in general carried on the evangelistic work. According to the above interpretation there can be no objection to the continuation of missionary service within the continuing blocs on much the same basis. We cannot help but wonder, however, whether that will be possible. For all these blocs are a part of the United Church and the policy of the united church is complete independence of all foreign aid. Undoubtedly some adjustment will be worked out.

### Two possible missionary relationships

It seems therefore that as far as the immediate future is concerned there are two possibilities for the missionary to function, first in connection with such organizations and institutions not directly connected with the united church and secondly in connection with the blocs. Proceeding then to the discussion of the work of the missionary in the more distant future, we are admittedly navigating an uncharted sea. The more distant future may be defined as the time when the bloc system shall have disappeared and when most of the organizations and institutions enumerated a minute ago shall have been brought into more vital relationship with the united church.



It is impossible to get any clear cut statement in regard to this question from the leaders of the church. This is not surprising nor disconcerting, for they have been simply overwhelmed by the multiplicity of problems which have been thrust upon them. It is true that the Christian Fellowship deputation at the conference held at Riverside gave assurance to the American churches that there would be a place for the missionary in the united church. I quote from the report appearing in the *Christian Century* under the date of May 7.

"Specific assurance was given to the American delegates that there would continue to be a place for American missionaries in Japan. Despite the return of missionaries from Japan and the uncertainty of the future, the Japanese delegates made it clear that there would continue to be a significant opportunity for Christians from other countries to make their contribution. It is the expectation of the Japanese that such personnel from abroad will work under the direction of the new united church. The missionary may not be permitted to teach certain subjects or to carry executive responsibility, but he will be welcome to remain as an evangelist."

As already stated, we are navigating an unexplored sea. There are no charts to guide us. We are explorers or discoverers, pioneering in a new country. Since there are no charts, no maps and no signposts, we have to use our imaginations. The imagination is often looked down upon as an unreliable guide. It may however be the voice of God speaking to us. Bernard Shaw in *Saint Joan* stated it this way:—

Joan: I hear voices telling me what to do. They come from God.

Robert: They come from your imagination.

Joan: Of course. That is how the messages of God come to us.

Now if after what I have said about the imagination, I can escape the danger of conveying the impression that what I am about to say is a message from God, I would like to use my imagination for a little while as we consider together the place of the missionary in the united church.

### **Complete withdrawal unwise**

In the first place may it not be that the immediate or gradual withdrawal of the missionaries from Japan would be the wisest course to pursue? The churches have formed a united front, thereby greatly gaining in strength. They have declared themselves financially independent of foreign aid. Would it not be the best policy to accept these decisions by the church in Japan as an indication that the church in this country is now able to handle the situation by itself and to withdraw graciously and gracefully from the field? A number of missions have already adopted this course for reasons that are satisfactory to themselves. Or there is the course adopted by the Methodist Board of Missions which has ordered all of its missionaries to return home in order to make a new start when conditions in the church and in international affairs warrant such a new beginning. While fully appreci-

ating the reasons that have led some individual missions to withdraw temporarily or permanently and while not seeking to pass judgement on such withdrawal, I personally feel that until the church in Japan clearly sets forth its position on this matter, the withdrawal of the missionaries as a body would be premature.

### **Never again so many foreigners**

In the second place, it seems quite clear to me that even if missionaries should continue to remain in Japan in the future, their number will never again be as large as it was up to the time when the present crisis arose. The work which thus far has been supported by mission funds has been taken over by the church or in some cases has been dropped. New arrangements may be made in the future, but judging from the general trend, it is impossible to imagine that it will ever again be on the same large scale. I think that it is also true that the presence of so many missionaries, some of them holding very responsible positions, has given the impression to many Japanese that the Christian movement is a foreign enterprise. Now that the Protestant churches have united and have declared themselves financially independent, thereby conveying the impression to the nation that the Christian movement in this country is a Japanese enterprise, would we missionaries in our heart of hearts desire in any way to lessen the effect of the impression that the Christian movement is largely a Japanese movement by again expecting a large number of missionaries?

### **Working within new structure**

In the third place, it seems to me that there will not be in the future any large place or any place at all for missionary work outside of the pale of the united church, the Seikokwai and the various organizations and institutions mentioned previously. In the past many small groups and individuals independent from any missionary society have come to Japan and have carried on their work. In many instances they have placed special stress upon some particular doctrine or method. We are not attempting to pass judgement upon them. We have known many of them and realize that in many cases a fine piece of work has been done by them. It appears, however, that such work will be more difficult in the future. The Japanese constitution guarantees freedom of worship. That guarantee still holds good, but the Religious Body Control bill has been passed and supervision of religious groups will be more strict. A group which cannot become a Kyodan, but must function as a Kessha may find its course beset with difficulties. It would not seem advisable for new missionaries at least to come to Japan in the future unless they can work within the borders of the united church, the Seikokwai or the various groups and institutions to which I have repeatedly referred.



### **Need for new type of "call"**

Fourthly, if it is true as the report from the Riverside conference states that there would continue to be a significant opportunity for Christians from other countries to make their contribution and that such personnel from abroad will work under the direction of the new united church, then as Dr. Stegeman so clearly pointed out at the conference of Japanese Christian leaders and missionaries held at the Tokyo Y.M.C.A. recently, it will be necessary for the united church to provide opportunities for work which will challenge Christians from abroad to come to Japan and to undertake such work. Granted that this is the responsibility of the united church, does it not follow that such a course means a new alignment in calling, sending and receiving missionaries? Hitherto most of us have come to Japan,—I am not implying that our call was not from God,—because we were sent by the church in the homeland in response to an appeal from the mission. The church in Japan with few exceptions had nothing to do with our coming. If, however, the church in Japan is to provide the opportunity for work, it stands to reason that the church in Japan will decide the nature of the work required, the kind of missionaries desired and also the number needed.

### **Union of mission bodies envisioned**

And that brings me to my fifth and final point. If what I have just said will become the procedure of the future, then the question naturally arises whether we should not be rethinking our missionary organization. At the present time there is a certain number of missions in Japan, representing an equal number of mission boards. Missionaries have been sent to Japan, largely at the request of the individual mission. But if in the future the united church becomes the organ through which missionaries are called, through which of the many missions and to which of the many Boards shall the call go? It seems to me that the future will inevitably bring about a much closer cooperation, if not actual union, of the missions on the field. And we may even let our imaginations carry us a little bit farther on in visualizing a new setup in the homelands where, instead of many boards sending missionaries to Japan, a single sending body may be established. Such a day may seem remote, but I am wondering, if we are truly wise, whether we should not begin to think carefully about such a step. If we do, we shall not be caught unprepared and at the same time, we may be helping the united church in Japan in the solution of the problem of the relationship of the missionary to the new church.

### **Confidence in Japanese church**

In conclusion, although it may not be directly connected with the subject, I would like to express again my confidence and faith in the church in Japan

and in my Japanese Christian brethren. The past year has been a trying one. The church has passed through fire. Some dross has been consumed, but much gold of the finest texture remains. It may be that there are even more difficult days ahead. But the church in Japan has been bequeathed four priceless possessions which will enable her to carry through. She has the Word of God; she has the life and especially the cross of Christ, her Master; she has the heritage of the church universal; and she has the Holy Spirit to guide her into all truth and to empower her for her task. Every one must determine for himself what his attitude towards the new church in Japan will be. As for me

"For her my tears shall fall,  
For her my prayers ascend,  
To her my cares and toils be given  
Till toils and cares shall end."

## THE FUTURE OF JAPAN CHRISTIAN QUARTERLY AND YEAR BOOK

The retiring Editor of the QUARTERLY takes this opportunity to introduce and commend his successor, the Reverend William Woodard of Nishinomiya, who is to be Editor-in-chief of both QUARTERLY and YEAR BOOK for the coming year. With him will be associated the Publications committee chosen at the annual meeting of the Fellowship of Christian Missionaries in Japan and designated in the report of that conference in this issue, augmented as usual by the cooperating committee of Japanese Christians appointed by the National Christian Council.

The incoming committee announces that for the coming year there will be but three issues of the QUARTERLY, but that the fourth will appear in the early summer of 1942 as the YEAR BOOK. The latter will probably be in the usual format, conforming to past size and shape of the Japan Christian Year Book.

Due to increased costs and awaiting further developments, the Christian Literature Society announces that the price of the three issues of the QUARTERLY will remain as for the four issues in the past, whereas the YEAR BOOK will be priced separately as circumstances warrant.

We urge the hearty cooperation of all with the new Editor, Publications committee and the Publishers as they perform their difficult but significant task in the coming months.

—T. T. Brumbaugh.



# The Significance of the Japanese Christian Deputation

By SOICHI SAITO

**"We came, We saw, We overcame"**

**WE CAME** Despite criticisms, misunderstandings and misapprehensions, at home and abroad, we "came" as a Christian Fellowship Deputation to the United States. No one knew whether we could reach our destination and return in safety to the homeland, before war's thunder and lightning would be raging over the Pacific. The apparent futility of such a mission troubled the minds of some. The timeliness of such a project was questioned. The choice of the personnel was not an easy matter. The raising of necessary funds for the trip from the Japanese Christian churches was a still more difficult task. The agenda and method of conference were not clear at the outset.

In spite of all these difficulties, the necessary funds were provided by the Japanese Christian churches and laymen, and all whose names appeared on the first slate accepted the invitation to join the deputation. Thus, one group of five left Yokohama March 27, 1941, and the other three members sailed nine days later. The deputation reassembled at a Prayer-Conference with representatives of the American churches at Riverside Mission Inn, California from April 20 to 25. Later from May 9 to 11 at Atlantic City, New Jersey, another conference was held. The last one, a continuation of Riverside, was held at Chicago from May 29 to 31.

What does this visit to America mean to us? This is the first question to be raised. As the six objectives drawn up by our deputation clearly show, its mission did not lie in the political field. It was an out-and-out Christian venture, an act of faith.

The deputation was sent by the National Christian Council of Japan. It had no governmental order or mandate whatsoever. Following the annual meeting of the National Christian Council in November 1940, a special commission held frequent meetings to discuss ways and means of improving the relations between America and Japan. Moreover, a number of individual Christians in different churches throughout Japan were similarly engaged. They were dead in earnest in their desire to share the burdens and to encourage the committee officially appointed by the National Christian Council. As a matter of fact, from these came those who sponsored the plan to send a Christian Deputation to America and who made the initial contributions to finance the project.

Another source of encouragement was the fact that the whole idea was the result of constant prayer on the part of the Japanese Christians. They followed us with special intercession from the very beginning of our venture. The Riverside Conference was characterized by a devotional emphasis. A daily early morning prayer meeting was held by the Japanese delegation. Each session—morning, afternoon and evening—was preceded by a special devotional period. The name Prayer-Conference or Retreat is a truer characterization than conference in its ordinarily accepted sense.

It was the logical time for Japanese Christians to visit America. On March 26, 1941, forty-two Protestant denominations and bodies unanimously decided to form one Church of Christ in Japan. It was most timely, therefore, to visit America and "give expression to the gratitude of the Christians of Japan for all that American Mission Boards and American Christians have done for the furthering of the Christian movement in Japan during the past eighty years." Ingratitude is alien to the Japanese character.

The group consisted of three pastors, one educator, one statesman, one evangelist and writer, one social worker, one missionary, and one consultant, making five ministerial and four lay members.

**WE SAW** We saw a number of the problems which exist in America today. Some of them were not unfamiliar to us. Others were new discoveries as far as we are concerned. One thing we discovered immediately was how inadequately and often incorrectly the state of affairs in Japan is reported across the Pacific. Entirely aside from differences of opinions and interpretations, erroneous impressions had been created in the minds of Americans in general and Christian churches in particular. For instance, one of the members of our deputation was reported to have made an official visit to a certain shrine, "at the close of the general conference of his church, to report plans for a four-year evangelistic campaign." (The International Review of Missions, Vol. XXX, No. 117, p. 7.)

According to the explanation of an American friend, this statement was based upon a report published in the Japan Christian Quarterly. This item must have been taken from an erroneous report published in a certain Japanese paper. Thus, in tracing the statement back to its origin it was found to be based upon an unfortunate and inaccurate news item.

Another example is that according to the thought of many of the church leaders in the United States, the establishment of the "Nippon Kirisuto Kyōdan," or "the Church of Christ in Japan" was nothing but the result of government pressure upon the Japanese churches. It also was very difficult for them to understand the import of the Religious Bodies Law. Not a few entertained a suspicion that freedom of faith has been denied to Japanese Christians by the enactment of this law. Through an exchange of in-



formation, these suspicions, fears, and doubts seemed to disappear. We saw more than ever the need of exchanging accurate information, if we wish to keep our friendship in good repair.

During this visit, some of us picked up a number of words and phrases, which brought home to us new meanings; such expressions as "appeasement," "negotiated peace," "forced peace," "peace without victory," "frustration," "futility," etc., etc. We came to realize that we should not assume too much and that we should always be seekers after the truth. While to most non-Christians, Christianity and peace may seem to be synonymous, it became clear to us that there is a difference of opinion among American Christians regarding war.

I could not help thinking that almost the same trends and developments are in evidence in America today as was the case at the time of our Manchurian Incident. The rising tide of nationalism among American youth is one of these. Even the arguments prevalent in America today seem very much like those we used some ten years ago. Although the circumstances differ, a similar trend of thought is evident.

America is a land of plenty. She has almost reached the peak of a full-rounded Machine Age. Things move with such speed that one finds it difficult to sit still and ponder over that which belongs to the past. The American civilization of today is unmistakably the top-notch achievement of material civilization.

On the other hand, it was a source of encouragement and reassurance to find that side by side with this material civilization, the American Church is exerting a profound spiritual influence. In spite of the difference of theologies and political opinions, the Christian Church is deeply rooted in the life of the American nation. In the Annual Conventions of the various denominations this spring, resolutions were passed to the effect that while co-operating with the Government's defense program, they were eager to see America remain out of the war. The American churches have a strong sense of responsibility for the World Christian Mission. Their unselfish cooperation and generous spirit in helping the Orphaned Missions, whose missionaries are cut off from the support of their homelands because of the present war situation, deserves our sincere admiration.

During our sojourn we made a few other observations. They may be superficial, but let me report them.

First, there are many young people whose philosophy of life can best be expressed by such terms as "frustration" or "futility." In other words they seem to need a greater spiritual dynamic.

Second, there is much discussion regarding democracy versus totalitarianism. Is democracy Christianized? Is democracy a mere slogan as was the case in 1917-18? These questions haunted me.

Third, what is the attitude of the Christian churches regarding the present rising tide of nationalism, notably among the youth? Is there not a danger that this trend of thought will issue in a self-centred, narrow-minded nationalism? I trust that the leaders of the American Church are giving serious consideration to this and are studying methods with which they can cope with the present situation.

These reflections led us to think about the areas in which we ourselves have to make the Christian message effective. Among many similar concrete problems with which we are confronted, we saw our own youth problems. When we discussed the question of Korea at Atlantic City and New York, we saw how seriously we have neglected our duty toward the Korean churches and our brethren there.

## WE

If we are asked whether or not we are satisfied with this visit to America, we reply without the slightest hesitation, **OVERCAME** it was worthwhile. There is no denying the fact that we went to America, under a strong feeling of tension. We return with a renewed hope and encouragement in the Christian faith and its tenets of the Fatherhood of God and the brotherhood of men.

The following passage from the Epistle to the Ephesians came home to our hearts and minds with new significance when it was read at the Riverside Conference.

"Whereas now, within Christ Jesus, you who once were far away have been brought near by the blood of Christ. For he is our peace, he who has made both of us a unity and destroyed the barrier which kept us apart; in his own flesh he put an end to the feud of the Law with its code of commands, so as to make peace by the creation of a new Man in himself to give the death blow to that feud by reconciling them both to God in One Body through the Cross; he came with a gospel of peace for those who were near, for it is through him that we both enjoy our access to the father in one spirit."

No one can doubt that one of the first and foremost results of our Conferences was a beautiful Christian fellowship. The Prayer-Conference was opened with the Holy Communion. It closed with singing "Blest be the tie that binds," as we stood with joined hands in an unbroken circle.

"Where two or three have gathered in my name,  
I am there among them."

When a thorough-going explanation was made of how and why the United Church was established in Japan and why ten or eleven "blocs," comprising the existing major denominations, will temporarily exist within its framework, one of the American delegates, referring to the fifteenth chapter of the Gospel of St. John, suggested that the term "branches" would be preferable to "blocs." The same spirit was in evidence in connection with the translation of "Nippon Kirisuto Kyodan." The suggestion was made that



it should be "The Church of Christ in Japan," not "of Japan," thus showing the ecumenical nature of the Church.

When we come to the practical questions of the new Church of Christ in Japan, there are many concrete problems which require further investigation, such as the function of missionaries under the new basis of the United Church, the cooperation with Foreign Mission boards, etc. The tangible results of our conference at Riverside, Atlantic City and Chicago may be few in number. We are thankful, however, that our basic unity and our confidence in each other were re-affirmed. This must constitute the starting point for future cooperation in the united front of the World Mission of Christianity.

In order to give a composite picture of the impressions of our delegation, I should like to quote first from what Dr. Toyohiko Kagawa said at the last meeting of the Japanese group at Chicago.

"I have never in my life had the experience of prayer having such power and producing such results as I have since coming to America this time."

Rev. Kiyozumi Ogawa said: "I have had the same experience in the fact that Dr. Kagawa has strengthened the hands of those here who are fighting for the cause of peace and the Kingdom of God."

Miss Michi Kawai, who is still in the United States working for the second generation of Japanese ancestry, said in her most appealing address at Berkeley on the eve of our departure from San Francisco: "I was like the three monkeys at Nikko, 'See not, hear not, speak not.' Since coming over here and having learned so many things, I have changed my attitude toward international matters and shall keep my eyes and ears open and make use of my mouth."

Bishop Yoshimune Abe says: "During this trip, I have felt as never before that America is a land of freedom. Though I envy her her rich resources, I could not on the other hand but observe certain elements which give me concern regarding her future. Unless, both as individuals and as a nation, America succeeds in getting rid of her present extreme, self-centred, nationalistic trend, her future is fraught with danger. Herein lies the great need of emphasizing the Christian philosophy of life and its international message."

Hon. Tsunejiro Matsuyama says: "Whoever says to this hill, 'Take and throw yourself into the sea, and has not a doubt in his mind but believes that what he says will happen, he will have it done. So I tell you, whatever you pray for and ask, you have got it, and you shall have it.' This is the Scripture verse which comes to my mind when I think back over our trip and consider the conferences which I have attended."

Rev. Michio Kozaki says: "I was reassured in my faith that there is no difference of East and West in Christ."

In his remarks Dr. Hachiro Yuasa said: "America is a land of contradictions. I may have observed both the strong and weak points in American life, but I cannot fail to observe her purity of heart."

Dr. William Axling says: "This adventure leaves me with the profound conviction that Christ is the master builder of a new world. He alone is sufficient. This deputation and its experience dramatizes the fact that the dynamic of Christ's life and spirit is at work in the world. If we will but venture with him, he will make the impossible possible."

Two sad events must be recorded. One is the death of Rev. Shiroshi Tada, former Moderator of the Nippon Kirisuto Kyokai (Presbyterian-Reformed), who was one of the sponsors of this adventure. He was called to his reward March 23, 1941, only a few days before our departure. He was the elected head of our delegation and was looking forward to seeing his old friends in America. Pastor Tada wanted to share with them his concern over the present world situation and to give expression to his Christian conviction as to how the collapse of world civilization may be avoided. It is fitting that we pay a sincere tribute to his memory. At a meeting of our delegation, it was unanimously decided to visit his church at Kochi and pay our respects at his grave upon our return to Japan.

Another sad incident was an automobile accident involving the family of Dr. Roswell Barnes, one of the American delegates. This news came during our conference at Chicago. Mrs. Barnes was seriously injured and their daughter slightly injured. Although Mrs. Barnes was still in a coma when we sailed, it was reassuring to learn that there was hope for her recovery.

Bishop Stevens, one of the Riverside delegates, is preparing a booklet of a devotional nature for those who enjoyed the fellowship of those days. It will serve not only as a memento, in addition to the gift of a key-chain by our American friends, of that never-to-be-forgotten conference, but will give guidance to our life and work as Christians in the future.

The Japanese members of the delegation are unanimous in their testimony that regardless of the present tension between the two nations, there was not one single unpleasant or embarrassing experience connected with their sojourn in the United States. On the contrary they were treated with the greatest consideration everywhere they went.

Words fail us to depict the hospitality and courtesy shown us by American friends during this whole trip. This we wish to acknowledge with profound gratitude. Whatever may happen between the two nations, the strong tie of Christian fellowship will remain unimpaired.

We came to America despite difficulties. We saw a number of problems facing ourselves and others. We overcame many obstacles and won a renewed conviction of Christ's faith and confidence in each other.



# An Adventure in Christian Fellowship

By WILLIAM AXLING

The Christian Fellowship Deputation was the offspring of a dream, a great dream born in the brains and hearts of the Japanese Christian Church, a dream that, as in the early Christian centuries so today, Christians should serve as the mystic bond holding our shattered world together. Impelled by that dream and motivated by an unshakable faith in the God of the impossible, this deputation set forth on a high spiritual adventure.

On both sides of the Pacific cynics, realists and a host of honest doubters assailed it with the question "What can you do?" This note of despair and defeat was trumpeted across the deputation's path at home and abroad. In all frankness it did not know what it could do. It was simply driven on by a conviction that something must be done. Things must not be left to drift toward dark disaster without something being done to avert it.. Something had to be done. It had to be done quickly. It had to be done regardless of the cost and of tangible results.

More potent still was the fact that from first to last out in the front of the minds and hearts of the members of the deputation was the growing conviction that this project was of God. That God's hand is not limited even in a world dominated by cynicism, cold blooded realism and crippling doubt.

Before leaving Japan the deputation drew up a six point objective:

1. To explore the distinctive contribution which the Christians of both nations should make toward the betterment of Japanese-American relations.
2. To strengthen the bond between the Christians of Japan and the Christians of the United States.
3. To convey the greetings of the newly established United Church of Japan and to make clear the purpose of its establishment.
4. To give expression to the gratitude of the Christians of Japan for all that American Mission Boards and American Christians have done for the furthering of the Christian movement in Japan during the past eighty years.
5. To discuss future policies of cooperation between the United Church of Japan and the Mission Boards and Churches of the United States.
6. To confer regarding the reorientation and reconstruction of the Christian Mission in Eastern Asia in its relation to the Christian churches of Japan and the United States.

Enroute to the United States the deputation met daily for prayer and

group thinking. On its arrival at Honolulu it went into action. The local Christians—Japanese and American—had arranged a schedule of six meetings during the steamers' ten hours stay in that port. The experience at Honolulu proved a sort of laboratory try-out. There the problems, misunderstandings, questionings, and fears which were troubling the American mind regarding events and trends in Japan came to the surface.

However it was not until the Riverside (Calif.) Conference April 20-26 that the deputation discovered a complete blue-print of its task in the United States. In this six-day opening of hearts and sharing of concerns the deputation and eighteen front-line leaders of the American Church came to grips in realistic fashion with the problems which are disturbing American-Japanese relations and the misunderstandings and apprehensions that were threatening to alienate the Christian communities of the two lands.

The basic causes of tension and friction between Japan and the United States in the Far East, the meaning of the changes brought into Japan's influences within and without which resulted in the establishment of the United Church in Japan, the attitude of Japanese Christians to the shrines of State Shinto, the organizational set-up and creedal basis of the new "Church of Christ in Japan"—these were some of the major questions which came under review.

At the Atlantic City (N.J.) Conference May 9-11 the deputation met forty-five of the leading mission administrators and executives of American and Canadian Foreign Mission Boards. The changes which have swept across East Asia since the out-break of the Sino-Japanese Crisis and recent events in Japan herself have profoundly affected the work and missionary personnel of these organizations. The discussions at this conference therefore took a concrete turn. In addition to the epoch-making actions of the Japanese Christians in adopting a basis of complete self-support and establishing a United Church, such questions as the following were considered:

The factors and forces back of the large-scale withdrawal of missionaries, the work of missions and missionaries in Chosen, future cooperation between the newly established "Church of Christ in Japan" and the Christians and Mission Boards of North America, the place of the missionary in the future program of the United Church, the work of the Japanese East Asia Evangelistic Society and the question of the shrines of State Shinto.

The third major conference was held at Chicago May 29-31. The personnel of this gathering was similar to the one at Riverside except on a reduced scale. At the close of the Riverside Conference each delegate was assigned a subject for further investigation and study with the understanding that at the Chicago Conference an attempt would be made to clarify and crystallize the thinking regarding the whole range of problems opened up at Riverside.



During the intervals between these three conferences the members of the deputation met key people in American life and individually or in teams of two or three met groups of Christian leaders in thirty of the larger cities of the United States. Seattle, San Francisco, Los Angeles, New York, Brooklyn, Boston, Philadelphia, New Haven, Hartford, Pittsburg, Buffalo, Indianapolis, Chicago, Minneapolis, St. Louis, Houston, Atlanta, Richmond, and Nashville were included in this schedule.

They also addressed the Annual National Conventions of the Presbyterian, Baptist, Disciples of Christ, and United Brethren Communions. A number of universities and theological seminaries were also contacted and addresses made. True to its original policy the deputation declined a great many invitations to address public gatherings. Aside from national denominational conventions it confined its activities to the holding of group conferences.

Contrary to the predictions of not a few Dr. T. Kagawa has found the doors in America open wherever he has gone and his messages are receiving a large and eager hearing. He has been showered with invitations to speak from all kinds of organizations. He and his messages are in such demand that he has extended his stay in the United States until the middle of August.

Miss Michi Kawai also is prolonging her sojourn there in order to spend some weeks working among the second generation Japanese on the Pacific Coast. Mills College honored itself and her by conferring upon her a doctor's degree at its commencement on June seventh.

In the three major conferences and the group gatherings as well, difficult problems, delicate problems, problems packed with dynamite were approached with uttermost frankness. No problem or situation was evaded or side-stepped because it was difficult or delicate. Facts, situations, experiences, and convictions were fully and frankly presented. However there was no debating of issues. No attempt to make a case. Differences of points of view were recognized. Where agreement was impossible, fellowship was unbroken because of a new understanding of each other's position.

An unseen but keenly sensed Presence pervaded the scene and spirit of these conferences. The timeless Christ so fused the mind and heart of all into a conscious oneness in Him that in every session there was a mystic blending of out-spoken frankness and soul-knitting friendship.

The deputation was an adventure in Christian fellowship across the barriers of national tensions and in a world torn asunder by war. In this achievement it blazed a new trail and started the writing of a new chapter in the history of modern Ecumenical Christianity.

The integrity and soundness of the Japanese Church was whole-heartedly recognized. The establishment of "The Church of Christ in Japan" was accepted as an achievement of supreme significance not only for the Chris-

tian cause in Japan but for the Ecumenical Movement throughout the world. The bond between the Christians of the two nations was strengthened and vitalized into a dynamic force binding the nations themselves together.

Few resolutions were passed. The following voice the mood and mind of these gatherings:

"We have met under the cloud of conflict, destruction and fear that darkens the world. With heavy and humble hearts we have been constantly aware of the sorrow and sufferings that afflict men everywhere. We have sought forgiveness for our share of responsibility for the tragedy of the world and have implored divine light and strength that we may know and do the will of God.

"We thank God for the mutual confidence and trust which have here been strengthened between the emerging Church of Christ in Japan and the churches in the United States. We look forward to increasing strength and insight through our new associations.

"Renewed in faith by our own experience together, we express our conviction that if the problems which harass the world could be faced in conference by the leaders of the nations in the spirit of Christ, there is no obstacle that could not be overcome.

"We call upon our fellow Christians to join with us in a re-dedication to God's will, in confident trust that the victory will be His and that loyal discipleship in Christ is never futile. We have solemnly pledged to one another an abiding comradeship in prayer and earnestly invite our brothers and sisters in all lands to join this fellowship."

## HILLS

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I lift my eyes unto the mighty hills  
That breathe stability in midst of change,  
And raise aloft their changeless rockribbed range  
High over chaos of our human wills,  
And seek the secret of their poise, their calm  
Assurance of the unseen Ultimate;  
Revealed in fearlessness of force or fate  
And in their whispering pines' aeolian psalm:—  
Yet not in these eternal hills is found  
The answer to the riddles of the mind:  
Behind, beyond, above, and all around  
Is the one Unity that all must find,—  
The Power and Person of creative Love  
In which all being and all willing move.



# The Crisis and our Missions

AS REPORTED BY MISSION SECRETARIES

## Introduction

Earlier issues of the Japan Christian Quarterly have contained reports, news items and statistics giving the bare factual story of the crisis precipitated in missionary and church circles in Japan by developments in international and internal affairs within the past two years. Herewith we attempt to portray from the viewpoints of mission secretaries the effects of what has happened upon the missions as such. The only editorial comment needed by way of introduction is that letters were sent to secretaries or representatives of the forty-odd missions known to have had workers in Japan and Formosa one year ago. The following are the responses received. It was suggested that in replying, answers be given directly or indirectly to the following questions: (1) What have been the major problems confronting your Missions recently? (2) To what extent have your members withdrawn and for what principal reasons? (3) What is the present status of your Missions and workers? (4) What are your plans and prospects for the future?

—*Editor.*

## American Board Mission (Congregational)

In common with most other missions we received rather strong urging in October that mothers with small children and health cases return to America. On Oct. 20 the following general policy was adopted: "We expect to maintain as long as possible a basic organization for continuing the work of the American Board in Japan." By the end of November all but one mother, with children in Japan, had left; and by April 11 thirty one of the forty active missionaries were out of the country with four single women and five men remaining.

Although the Kumiai directors took action on Oct. 28 indicating their desire that missionaries stay even in case of war, at the end of January Kumiai leaders indicated clearly their feeling that this would not be wise. At their suggestion a request for advanced furloughs for missionaries under Kumiai Headquarters direction was made. The directors vote on this was: "In view of the rapidly changing international situation we recognize the reasonableness of the proposal of the Japan Commission and hereby authorize advanced furloughs for missionaries engaged in evangelistic work. In connection with the above resolution we wish to express our hope that the situation will improve rapidly so that furloughs will not become necessary. In

case they are necessary we join with the Japan Commission in the hope that as soon as possible the missionaries will be able to return to their work. In the interval we will attend to the proper maintenance of our cooperative projects. In view of the historic relationship between the American Board and our Kumiai Church we affirm our desire that the fraternal spirit in Christ may long continue, regardless of what changes occur in connection with church union and other affairs both within and without the Christian community."

Five of the nine remaining missionaries are at Kobe College where there can be no question that their services are most gratefully received, and where they themselves meet on every hand the most cordial and friendly treatment. The same is true of the other four in their respective fields of work. The board has recently laid renewed emphasis on the growing danger of war but does not "order" our withdrawal. With one exception the missionaries feel that if possible we should leave if war actually comes. So far (June 12), none of the nine feels that he can leave while there is any hope at all of peace even though by staying he may lose any chance of getting out.

—*Darley Downs.*

### **Japan Mission—Northern Baptist Convention**

Speaking for the Japan Mission of the Northern Baptist Convention, as of the middle of June, 1941, it is a pleasure to say that the Mission-as-such, during the past year when the process of devolution has shifted into a higher gear, has been confronted with no major problems. In accordance with procedures set up some years ago, all such major problems have been handled by the Central Executive Board of our Church, and missionary relationship thereto has been on the basis of consultation through duly elected members of this Executive. The Church has shown itself amply able to shoulder tasks that it has been called upon to assume.

As a consequence, the Mission has been mainly engaged in trying to find ways and means of cooperating with the Church under the more thorough-going assumption of responsibilities on the part of the denominational leaders themselves. With what success this has met it may be still too early to judge. Since the denomination as a whole has been largely absorbed in problems involved in the recent amalgamation of two hitherto independent Conventions—in the East and the West of the Empire—there has been all too little time and energy left to work out new methods of cooperation as between missionary and indigenous leadership. We hope for progress at this point, though at the present writing there seems little to report.

Reorganization of the property-holding legal entity has been carried forward smoothly with the inclusion of a high majority of nationals in the governing group—which is entirely as it should be. Good-will gifts have been



turned over to the denomination's constituent bodies, and these have been received and accepted in the spirit in which they were offered. Thus, in a very real sense, we have in the last few months definitely stepped across a boundary-line into a new field of church-mission relationships. Exploration in this untried territory is called for, as the trails are as yet unmarked.

A sharp reduction in missionary personnel on the field during the past twelve months has been due to a combination of causes, any one of which in normal circumstances would have been sufficient to reduce our numbers: retirement accounts for the withdrawal of three individuals; health, one; regular furlough, five; return to the States of mother with small children, one divided family; ante-dated furlough, by reason of the inability of the wife to obtain passport for return to Japan, one; impossibility of working in the highly nationalistic set-up, two. Since this catalogue in itself accounts for more than a dozen individuals, or about fifty per cent of the Mission's entire personnel, the decrease since last June is indeed a sharp one.

It would be difficult to say what the future policy of the Mission and the Home Board is to be in Japan. At the present writing, there would seem to be a strong desire to carry on with even some "skeleton" organization to insure continuance of lines of fellowship as between the developing Church in this land and the sending churches abroad, the missionaries here making such contributions to the life of the denomination's schools, social enterprises and churches as the imagination of our Japanese colleagues can devise.

—R. H. Fisher.

### The Friends Mission

**PERSONNEL:** Three missionaries were on the field in August last; none have returned home. Two cables were sent by the Tokyo Friends Girls' School for the return of the furloughed missionary teacher, but so far the passport has not been granted.

**THE RELATION OF MISSIONARIES TO THE EXECUTIVE COMMITTEE OF JAPAN YEARLY MEETING OF JAPANESE FRIENDS** has undergone no change. There are two missionary members in the Committee of twelve; one missionary serves on the smaller Administrative Committee.

**RELATION OF MISSIONARIES TO LOCAL CONGREGATIONS:** In Tokyo, there is unchanged freedom for Bible teaching, committee service and speaking in meetings for worship. In the country, there is some inner feeling of restraint, though no outward cause for this, save fewer people are coming to the missionary home and to classes.

**OPPORTUNITIES FOR CHRISTIAN FELLOWSHIP AND SERVICE:** In Tokyo, as great as at any time in the past; in the country, self imposed limitation on visitation of Christian groups and families. Increased enrollment in a country kindergarten with a missionary principal.

**SPECIAL FEATURE:** Due to the activity of the American Friends Service Committee, in cooperation with the Friends Centers in Berlin, Vienna and Shanghai, in assisting European refugees, special opportunities have come to one Tokyo missionary connected with the Tokyo Friends Center for co-operating with other missionaries and with Japanese Friends in forming the Committee on European Refugees, which works in close connection with the Jewish and Polish Relief Committees.

—Gilbert Bowles.

### Central Japan Pioneer Mission

The Central Japan Pioneer Mission has from its inception been a Japanese work with no foreign control from any Home Board. We have no Home Boards, and so the major problems that seem to have come to much of the missionary work in this land are just non-existent as far as we are concerned.

The Mission continues as a helper of the Fukuin Dendo Kyokai, as before and we ourselves also continue to help our Japanese brethren, though just at present that help is largely restricted to work among the Christians.

Of the personnel of the Mission three were on furlough before these difficulties in Japan arose: one, Miss M. A. Burnet, (Superintendent of the work) returns to Japan in two weeks time, and the other couple, having young children feel that for the present it would not be wise to return. Of the four on the field, two (a young married couple) seemed to feel that the Lord would have them return to Canada at least for a time, and so sailed on April 5th last.

Miss Burnet and the rest of us fully expect to remain on in Japan indefinitely (D.V.). Although somewhat shorthanded we are planning to go ahead with the work of evangelism, and already some of the Japanese workers have begun regular Gospel meetings in two or three new villages. I may state that the C.J.P.M. has aimed from the beginning at work organized on what are usually called indigenous-church lines, realising that only such work can have any hope of continued survival.

—Dorothy A. Parr.

### The Church Missionary Society: The Society for the Propagation of the Gospel; The Missionary Society of the Church in Canada; The Sisters of the Epiphany.

The major problems of this group have been how to adjust themselves to the church and political situation that arose in 1940 in conformity with their principles and keeping in mind what was necessary for the peace and progress of the church, the *Nippon Seikokwai*.



The representatives of the Anglican Communion sent to assist in founding a self-supporting, self-governing, and self-expanding branch of this church in Japan have from the beginning set their faces against all attempts to treat Mission and Church as separate entities, and have stood firmly for the principle of one church in one place and one ecclesiastical unity. Bishops and clergy who came from other lands, on arrival took the prescribed canonical oath of obedience to the Constitution and Canons of the Nippon Seikokwai and by doing so became full members of the church and obedient to its laws in all respects. There were mission organizations for dealing with missionary problems such as finance and furloughs. But since 1887 when the National Church was founded, all clerical missionaries have been full members of the church both in privilege and responsibility. Women missionaries, like their national colleagues, did not take the canonical oath but, like the clergy, they were full members of the body and some of them were licensed by their bishops.

This close connection made the adjustments that became necessary in 1940-1941 painful and difficult. It was comparable to tearing a large piece of cloth out of a servicable garment. Yet the group took its stand firmly on the principle that the National Church is the supreme authority in all things that concern its life and activities. It has acted consistently in this spirit and all its future relations with the church will be guided by this same principle. It follows that, as shown below, those who have left the country left because the church so desired; and those who remain do so for the same reason, the only exceptions being those few who left for political reasons.

In August of 1940 an acute crisis arose in the Nippon Seikokwai. The form that the crisis took was startling; that a crisis might at any moment arise, was not unforeseen. The form in which the national spirit is now being expressed had already given rise to a number of small crises. These had been met in a spirit of mutual accommodation, possible because none of them were matters of first principles. The demands of the state in various points and public sentiment on political matters were making it increasingly difficult for non-nationals to work in harmony with these. There was a spirit of unrest in the missionary members of the church. Objections to foreign control and foreign authority in the church's internal affairs were growing, and a conviction that the day of foreign bishops and clerical missionaries was quietly and steadily drawing to a close was widespread. This, briefly, was the internal situation in August of 1940. (The Diocese of Chubu which was the special field for assistance of the M.S.C. had already led the way in that all missionary work and workers were under the rule and guidance of a national Bishop).

The acute crisis of 1940 arose from external causes. This external pressure brought all idea of a slow and graceful retirement to an abrupt and

sensational end. It has never been possible to get a written statement by any official on the mind of the authorities about the position of the foreigner in the national churches; all demands were made by word of mouth, none the less the disruption of the happy relations that had bound nationals and non-nationals in the Nippon Seikokwai for so many years came from official sources. No choice was given, no extenuating reasons were urged. The severance of relationships was settled for us. The only choice that was open to anyone was whether he would resign gracefully or be dismissed ignominiously. Hence it can be said that all the non-national bishops "voluntarily" resigned as well as the clergy who have followed their example. The internal situation would never have expressed itself in this way if had not been for this external pressure.

The political situation arose from the act of the British government in advising its nationals to leave Japan. This was not an order nor were any penalties attached to non-compliance. A few of those noted below have left because of this advice. But the great majority have left Japan because of the church situation. Some may have been moved by a combination of both causes. It is doubtful whether any would have left for the political cause alone.

Taking the 1939 Christian Year Book statistics as a standard, the following movements have taken place: M.S.C.—out of 28 members, 27 have left or are not returning from furlough. One retired missionary alone remains in Japan. C.M.S.—out of 38 members, 31 have left or are not returning. S.P.G.—out of 29 members, 13 have left or are not returning. Sisters of the Epiphany—all 6 members have left.

To summarise: Out of 101 members 79 have left and 22 remain. Of this 22, 4 are retired missionaries, two are chaplains to the English-speaking congregations of Kobe, Tokyo, and Yokohama; two are engaged in educational work for non-nationals. The remainder are mostly women workers who find that there is little or no change in their educational and evangelistic work and who are continuing by request of the church; there are two clergy working as assistants to Japanese and one bishop engaged in clearing up work and looking after the English-speaking congregations.

*Future:* The role of a prophet in these days is not an enviable one. There is so much that is unique in evidence and the future is all unknown. We have no precedents to guide us. But several things seem clear to the writer. One is that isolation from foreign help will be a disastrous thing for the young church in Japan. It will be the task of ecclesiastical statesmen in some future day to decide how help can be given without injury to the national church's inherent right to be free. We shall never go back to the system that we have now abandoned. A new start, in God's good time, must be made.



As the nations of the world are being compelled to leave their isolation and to seek a unity that will conserve their freedom while it gives a field for self-sacrifice, so in matters that concern the Church of God a way must be found where the life that is in one branch is made available for the whole. Any national church standing outside the unity will shrink and, in the end, die. We look forward to a day when the riches of the older churches and the new life of the newer churches will be reciprocally exchanged to the enrichment of both and the greater glory of God.

—*Samuel Heaslett.*

### Church of the Nazarene Mission

Regarding the information you desire I just want to say that all of the missionaries from our mission have returned to America except myself and I am sailing on the "Yawata Maru" the 19th June. So the Nazarene Church has ceased to function as a church in Japan. Our denomination was forced to join with several other churches and is now known as the *Seika Kyodan*.

—*Alma Pearl Wiley.*

### Japan Mission of the Evangelical Church

The major problems which have been engaging the attention of the Japan Mission of the Evangelical Church are as follows: 1. The transfer of Mission property from purely Mission Shadan to a predominately Japanese-controlled Zaidan. 2. To procure funds from the Board with which to provide land and buildings for churches paying rents in order to make possible self-support on the part of the individual churches. 3. Developing plans and providing means for self-support of our Educational and Social institutions. 4. To "acclimate" Japanese leaders to assume responsibility and "leadership" in fields of work in which they are not yet trained or qualified.

Thirty eight percent of the members of the Mission have returned to the homeland, primarily for the following reasons: 1. family health, 2. in response to the suggestion of the U.S. State Department, 3. to assure adequate educational opportunities and protection to the children of the Mission. There seems to be a determined attitude on the part of the members of the Evangelical Church Mission remaining on the field to continue on as long as their usefulness warrants their staying. Few, if any, have taken the position that they will remain regardless of international circumstances or changed circumstances that may possibly arise from the Church Union. They are willing to withdraw if their presence becomes a hindrance or if work becomes impossible. We have been and are being strongly urged by our Japanese co-workers and constituency to remain and we continue to enjoy a most cordial relationship with them. Places of leadership formerly

occupied by missionaries have not been sought by the Japanese with undue eagerness, except possibly in isolated cases. On the other hand in many cases such leadership is being reluctantly accepted.

We have no other plan as a Mission than to carry on as nearly as possible along the lines of the past, working with or under Japanese leadership and seeking wholeheartedly to fit ourselves into the program of the newly organized united church, looking to the church to offer some guidance in the matter. Our board has not expressed itself officially but individual sentiments show an appreciation of those who have remained on the field, while at the same time refusing to pass judgment upon and showing a sympathetic and understanding attitude toward those who have left.

There has been no resentment, no jealousy, no bitterness, no suspicion, no lack of confidence on the part of the members of the mission but rather a sense of congratulation, a desire to co-operate and help to the very utmost, a sense of responsibility for giving the church the best possible beginning and a spirit of prayer for its future regardless of what happens to us as missionaries in the process.

—*Harvey Thede.*

### **Japan Mission of the Evangelical and Reformed Church**

There must be problems in any growing organization. For years the conservatism and poverty of North East Japan, in which the people seem to take undue pride, have retarded the growth of Church and Christian schools.

Our mission has long cooperated with the Japanese workers on what would seem to be a fair and wise basis—a series of executive boards and committees with equal representation of Japanese and missionaries. As times changed this happy arrangement became rather an obstacle, especially in the evangelistic or church department of our work. This particular difficulty, under the new laws and new developments in the church, has disappeared leaving the Japanese workers in complete control and bearing complete responsibility for continuance and growth of the church, a final year's subsidy being budgeted to cover three years of aid to supported churches and kindergartens.

A few years ago local problems also grew out of a difference of opinion among the Japanese workers with regard to cooperation between them and the missionaries, and with regard to the receiving of financial support from abroad. This seriously affected the work of some of our missionaries and was a contributing cause to their asking for advanced furloughs which may develop into permanent absence from the field. These local conditions combined with the great uncertainties due to the international situation were



hard on evangelistic missionary families with children, both with regard to health and to education of the children.

On June 1st, 1940, our evangelistic missionary group included one single woman in Tokyo who has just recently gone on a furlough three or four years overdue; one family in Sendai, our headquarters town; and four families in other cities in North East Japan. Today the one family remains in Sendai with field of work greatly limited, and one outstation family remains. This latter family seems to have followed the logical development of plans laid long ago and successfully changed in keeping with the times.

We are all on good terms with pastors individually, but the future of evangelistic work will be uncertain until the mechanics of forming the church union are completed and emphasis and effort is again directed to expansion by bringing individuals and groups to faith in our common Master.

Work of missionary teachers in our two schools in Sendai goes on with more than enough to keep them busy. Four missionaries have resigned from administrative offices, but all teaching continues with good fellowship. The Boards of Trustees of the two schools, Miyagi College for women and North Japan College for men, and the Mission's property holding corporation, continue with reduced foreign and increased Japanese membership.

Of the missionary teachers one family (Japan Theological Seminary, Tokyo) and one single woman left this spring mainly for health reasons, and two single women were recently married to men outside of our mission, necessitating their resignations.

Summary of missionary personnel (adult):

September 1, 1940—on the field .....	32
on furlough .....	4
June 1, 1941—on the field .....	20
on furlough .....	14
resigned .....	2

Regular furloughs which are due this summer are being taken by three teachers.

For the future our evangelistic plans are indefinite—mostly watchful and hopeful waiting—with an attempt to sell unused properties now and hold the proceeds for future missionary endeavor.

The school work goes on with a request cabled from one school for the return of two furlough families, and a request to our Board from the other school to fill the two vacancies caused by the marriages of the two teachers.

We do not try to look too far ahead but are carrying on with a view to doing all we can for the Christianization of Japan.

—*Alfred Ankeney.*

### Free Methodist

I think that since I am the only member of our mission here now and not really working as a mission I do not have anything of value to report.

—*Ruth Mylander.*

### Japan Mission of the Lutheran Evangelical Association of Finland

Our Mission is very thankful for the support which we received after the Finnish-Russian war from the Lutheran Churches of U.S.A. and of Sweden. We hoped to be able to carry on our work with our own means from this year, but again it is becoming very uncertain. The European war and the political situation between Japan and some other countries are making a financial problem for our Mission in Japan. Because of the blockade of the seas the export trade of Finland is limited well nigh entirely to countries using only the barter system. Foreign currency is not coming into the country, but on the contrary it is flowing out when Finland buys the needful food provisions from U.S.A. or from other countries which are able to sell such goods. Therefore the State Bank of Finland has given information to our Mission Board that they cannot give license to send any more money to the mission work in Japan. They have also advised the Board to call the missionaries home from Japan, pointing out that even much richer countries than Finland have done so. The Board however has not called any of us so far to return home. Only one single women worker, whose furlough was delayed two years, has left Japan this past year.

The missionaries have been evangelizing as before, but at present their status in our own Japanese group is obscure. It looks as though the missionaries are used only as agents to get support from the Mission for work that is financially weak. The work of one woman worker is somewhat restricted, but on the other hand there is one church where a missionary family is serving without any Japanese worker, though a Japanese pastor who lives elsewhere is officially responsible for the work. In other places the evangelizing is going on with mutual friendship.

We have no special plans or prospects for the future. We can only continue as heretofore until God gives us some sign that we must turn over the work entirely to our Japanese fellow-workers. "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

—*A. Karen.*



### Japan Mission Council of the Methodist Church

A year ago last January (1940) when the missions of the Methodist Episcopal, the Southern Methodist and the Methodist Protestant churches were united into one Japan Mission Council of the Methodist Church, the Bishop's appointments for the year indicated that there were 120 missionaries in active service, of whom 110 were on the field or soon to return. As I write today, seventeen months afterward, there are but eleven members of that body in Japan and orders have been received from the Board of Missions in New York for the withdrawal of even this number. In the January 1941 annual meeting, though many had for various reasons already departed and others were known to be leaving soon, there were still 70 present and appointments were read at the close of the sessions sending them to their respective posts for the ensuing year.

On February 27th came a not altogether unexpected cablegram in which the words "UNANIMOUSLY ORDERS FAREWELL" left no doubt as to the Board's policy with respect to mission and missionaries in Japan. Since that time departure has been the major problem confronting the Methodist mission. It now seems likely that all but three or four will have returned to the United States (or gone to other fields of service) by mid-summer. Those who remain do so on their own responsibility and not in Mission capacity.

That this has taken the Japan Methodist Church and all its related institutions by surprise is to put matters too mildly. Schools, kindergartens, social settlements, rural evangelistic projects, student work programs, as well as churches, which were enjoying profitable fellowship with missionaries and mission, are suddenly deprived of much needed workers and support. Already before these developments began, direct administrative responsibility had been turned over to the Japanese, and plans were afoot to make all mission-aided enterprises self-supporting. There was little evidence of lack of appreciation or unwillingness to cooperate with missionaries within the Japan Methodist church. In fact, among all the denominations in Japan, none had found a finer basis of relationship between native and foreign workers than the Methodists; we were just members of the church and its conferences like others, and eligible to election or appointment to any responsibility. And so shall we remain, when we have all left Japan; for, when it seemed clear that at least temporary withdrawal could not be avoided, Bishop Yoshimune Abe gave from his office the following statement:—

"While deploring the emergency that seems to necessitate such action, I cannot but concur in the action of the Board of Missions ordering our missionaries to make a temporary withdrawal from their work. I shall make every effort to the end that while in the homeland they may retain

their status as under active appointment to Japan and to their present respective work in Japan; and that at the earliest possible moment each one may be enabled to return to it. The Japan Methodist Church and, I am sure, all its related institutions will await with earnest anticipation the early opportunity of welcoming back each missionary to his or her accustomed task."

As to reasons for the withdrawal, we may quote a paragraph from a statement given to the denominational press and to others in the United States at the time the "farewell" orders were issued:—

"It was pointed out by Dr. Ralph E. Diffendorfer, executive secretary of the Division of Foreign Missions, and one of those who visited Japan, that this action was taken in compliance with the American government's desire, as a precautionary measure, to remove all its nationals from these areas, and also because of The Methodist Church's desire to relieve from embarrassment the Christians of Japan, Korea and occupied China."

Word has come more recently from the home base that when all have been withdrawn a "fresh start" in the sending of missionaries may be expected "as the new church develops." This seems to put relationship to the newly united Japanese Christian Church in the center of the thought of the outstanding Christian men and women constituting the Board at home, a consideration which had given the mission workers on the field little concern. Our relations with the old order had been so pleasant, we just assumed that when the dust of confusion had cleared away, they would be equally so with the new. This development, however, indicates the need for clarification of the united church's attitude toward and the place to be accorded foreign workers. In fairness to the Methodist board it ought to be said that Dr. Diffendorfer has already promised the institutions in which Americans of that denomination have been working that if they will make known positively their needs and desires for missionaries, the board will as soon as internal conditions permit strive to meet the requirements. From the Japanese side it seems that scarcely more could be said than appears in the last sentence of Bishop Abe's statement; but perhaps the same thing needs now to be said by those in positions of responsibility in the New Order. Clearly all plans and prospects for future Methodist missionary activity in Japan depend upon such developments.

—T. T. Brumbaugh.

### **American Episcopal Church Mission in Japan (3 Districts)**

1. What have been the major problems confronting your Mission recently?  
Realignment of Missionaries and their activities as associates of the Japanese Christian workers, in both evangelistic and institutional work.
2. To what extent have your members withdrawn, and for what principal reasons?

Clerical missionaries .....	May 1940	15	May 1941	2
Women evangelistic missionaries	May 1940	10	May 1941	4
Lay missionaries in educational and medical work .....	May 1940	34	May 1941	10
Totals .....	May 1940	59	May 1941	16

Reasons for leaving Japan: (a) because of the provisions of the New Structure that all positions of authority must be turned over to the Japanese, (b) because of furloughs due, and (c) because of having reached the regulation age of retirement.

3. What is the present status of your Mission and workers?

Monetary assistance to hospitals and public welfare projects is being continued and the workers remain in an associate or advisory capacity with their salaries still being provided by the Episcopal Board of Foreign Missions.

4. What are your plans and prospects for the future?

To give as associates and advisors such cooperation and assistance as may be requested, or as may be possible, to the Japanese church and institutions.

—C. S. Reifsnider (per R. B.)

## The Presbyterian Mission, U.S.A.

### PERSONNEL:

The international situation, with its accompaniment of State Department advice to American citizens and withdrawal warnings by Mission Boards, has, of course, affected among other Missions the Japan Mission of the Presbyterian Church in the U.S.A. (often called Northern Presbyterian). Its Board urged the departure of mothers with small children and suggested prudence in all "borderline health cases," but, aside from that, its policy has been rather one of assumption of normal conditions and expectation of continuance of work, although leaving large room for individual decisions concerning emergency furloughs. Of a membership numbering fifty-eight in September, 1940, it is anticipated that on July 15, 1941, there will be only nineteen in Japan, but a persual of the following tabulation will reveal that this greatly reduced number is attributable in larger proportion to absences on regular furloughs than to withdrawals because of the crisis of the past ten months.

Personnel of the Presbyterian Mission, U.S.A., as of July 15, 1941

Absent on 1940 Furloughs .....	18.96%
Absent on 1941 Furloughs .....	13.80%
Absent on Health Furloughs .....	6.89%



Absent on Summer Vacation in U.S.A. ....	1.72%
Transferred to Other Mission Fields .....	5.17%
Permanently (after 6 Months in Japan) ..	3.45%
Temporarily .....	1.72%
Returned to U.S.A. on antedated Furloughs, because of present National and International situation .....	20.70%
Mothers with Small Children .....	12.08%
Married Couple Antedating Retirement by Two Years .....	3.45%
Men .....	3.45%
Single Women .....	1.72%
Remaining in Japan .....	32.76%

#### EDUCATIONAL WORK:

Aside from theological seminaries, the Presbyterian Mission is connected with one boys' school and college, five high schools for girls, the Oral School for the Deaf and the Woman's Christian College. In all of these institutions the offices of principal, dean and other administrators have been filled by Japanese for many years; six of them are organized as Zaidan Hōjin and the remaining two—both union institutions—are well advanced in the procedure of application for such incorporation, their property having always been held outside the Mission's Shadan. Therefore the Presbyterian Mission has not been called upon to adjust itself to drastic changes in the organization of its educational work. In the few schools where missionaries were acting as treasurers or as secretaries of Boards of Trustees the necessary rearrangements were made without unseemly haste by the beginning of the new academic year in April.

Members of the Mission are carrying on their work in the schools almost as usual. Teaching schedules have been maintained, in several cases the missionaries being asked to carry more hours than formerly; in only one or two instances are courses, taught by missionaries in the last academic year, now assigned to Japanese members of the faculty. Personal religious work among students by missionaries is continuing as usual and in some schools with better response than in recent years. There is no longer any missionary in one of the schools, Hokuriku Girls' School of Kanazawa, due to the furloughs of those formerly connected with it and the feeling of the school administrators that it is inadvisable for foreigners who are strangers to the authorities in Kanazawa to take new positions in schools there at this time. Furthermore the Mission is providing for only a part of its teaching responsibility in the Woman's Christian College, but this is due to the inability of the Mission with its reduced force to assume more in the absence of its regular representative on indeterminate furlough.

#### EVANGELISTIC WORK:

Last Oct. the Synod of the Nihon Kirisuto Kyokai (Presbyterian-Reformed Church), with which the Presbyterian Mission is associated, voted to abrogate the arrangement according to which for several years the Mission had

conducted its organized evangelistic work under a joint committee of Church and Mission representatives. This automatically deprived the missionary of the right of membership in Presbytery, since that right had been granted in connection with the Joint Committee Plan. In January a new form of relationship between Church and Mission was set up, it being hoped that all four Missions which work in the Nihon Kirisuto Kyokai would agree to accept it. Under this new plan the members of the Presbyterian Mission have become recognized (or accredited) missionaries of the Nihon Kirisuto Kyokai; their location, their work and the budget for it are under the direction of a Committee on Consultation regarding Mission work appointed by Synod.

In April the Mission after hearing the Church's desires in the matter voted to transfer to the Synod of the Nihon Kirisuto Kyokai all its organized evangelistic work with contributions for its support for one year, and all kindergartens with similar financial gifts, it being clearly stated in the agreement between Church and Mission that each Presbytery is to make plans for the future of the transferred work within its boundaries, carrying it on as it is, combining it with other work, or closing it. Thus far the missionaries are continuing their contacts with the work, now under the exclusive direction of the Church, but they are being cautious about preaching and careful not to give a wrong impression of having any authority over the work. The future of such connections with organized evangelistic work is uncertain; probably they will vary according to local conditions.

Probably the chief problem which the Presbyterian Mission faces is the future of its evangelistic work. This is a concern of all Missions with regard to the new United Church, but the Presbyterian Mission's attention is thus far directed only to its adjustment to the new system of organization in the Nihon Kirisuto Kyokai. There is no question about the value of the missionary's personal work with individuals or the cordial relationship between the Mission and the Nihon Kirisuto Kyokai, but it is not easy to foretell just how the missionary's work can gear in with the church's organization in any effective way. However, when the leaders of the church can find a bit of leisure from the pressing demands laid upon their time and thought by the setting-up of the Union Church, they may be able to assist in the solution of this problem.

In any case, the Presbyterian Mission proposes to follow its already tested policy of awaiting developments, avoiding precipitate far-reaching decisions and meeting each situation as it actually arises. Board and Mission are united in a desire to continue the work in Japan. Adjustments in methods and organization are only incidental; the building up of the Kingdom of God in Japan is the matter of supreme importance.

—Howard D. Hannaford.

### Southern Presbyterian Mission

The problem confronting our mission recently has been that of finding a way to continue to carry on evangelistic work in connection with the Nihon Kirisuto Kyokai, but it has been decided for us in the negative. The reason of course is that the use of foreign money to support workers or pay their expenses would cause suspicion of the church and its activities. We have therefore necessarily closed out all of the organized evangelistic work we have been doing. Most of the workers are continuing in their positions without mission connection. A few workers are being dropped, but the work they were doing is being carried on as far as possible from nearby centers. If the net result is increased endeavor on the part of the Japanese church, and more self-support, as we hope, there is much for which we can be thankful.

We are still carrying on with the Northern Mission in the Chuo Theological Seminary. Some reorganization, at least, will be necessary, it seems, but steps are being taken to bring it about, and growing usefulness of the school seems assured.

At present our staff on the field consists of two couples, one man (family in America), and one single woman (total 6). Last fall there were eleven couples, and eight single women (total 30). The large-scale withdrawal was not caused by the regulation of the Nihon Kirisuto Kyokai that foreigners could no longer be members of presbyteries, for none of our missionaries were members of presbyteries to begin with, though we did have the rights of the floor as *ingai giin*. The principal reasons for the withdrawal were: (1) that it was becoming increasingly difficult, if not practically impossible, to carry on evangelistic work in our field because of pressure upon those who had anything to do with missionaries themselves, and because missionaries often found their presence embarrassing to the local churches. Rather at variance with the usual tendency of missions in Japan, in recent years our educational work has been decreased, so that instead of three schools we have only one, the theological seminary (a union institution); also most of our work has been outside the port cities; hence the vast majority of our missionaries were vitally affected. (2) The Nihon Kirisuto Kyokai officially severed relations with the Missions, making it appear to most that really effective work in Japan, especially under the new religious bodies law, would be impossible for sometime to come. Although a new plan of cooperation was soon agreed upon (later to be made of no practical value) the first impression was not eradicated. (3) The crisis in international relations, accompanied by urgent consular advice to return to America, especially where women and children were concerned. More and more members of the mission became convinced that in view of everything they ought to leave the country for the present.



and return to America, until only two in regular evangelistic work were left, besides those in the school. The board from the first left the decision to the mission, and the mission decided to let each member decide for himself; so withdrawals were in no sense the expression of a settled policy. Of those who returned, two left because of the health of near relatives, and two went six months before regular furlough. Only five, so far as we know, are not planning to return to Japan.

At present we are continuing our work in the theological seminary and such private and personal evangelistic work as we can; and we find that we all have plenty to do.

Our plans for the future are to carry on as long as we possibly can, and to take advantage of all possible openings for preaching the Gospel and building up Christians in the faith. In addition we expect to continue in as intimate relations as possible (though they may have to remain unofficial for a long time) with the Japanese ministers and Christians, and do all we can to further the cause of Christ's Kingdom in Japan. And we hope for the day when we can take up work on a larger scale again, and on a sounder basis than ever before, under the blessing of God.

—*W. A. McIlwaine.*

### **Southern Baptist Mission**

Baptists insist on the responsibility of the individual before God. From this comes their stand for a regenerated church membership and their rejection of ecclesiastical control and of creeds. In union enterprises this message has at best been greatly weakened, denominations cooperating on the basis of the lowest common denominator rather than of the sum of vital contributions. The Southern Baptist Foreign Mission Board feels that since its resources are limited they are best expended where its distinctive witness can be effective, that is, in denominational work. Hence present relations with the Japan Baptist Convention will not be continued if that body loses its identity in the proposed union; however, any missionary past his first term of service will have the Board's support if he elects to remain in Japan.

This, in brief, is the position of Southern Baptists as stated in Tokyo in February by Dr. M. T. Rankin, Secretary for the Orient. Thus the Christian situation weighs more than the international.

In September, 1940, there were seventeen Southern Baptist missionaries in Japan, of whom one now remains. Of the sixteen, three have retired and one gone on sick leave; two mothers with children and one couple have gone because of the international situation, and two others have gone on advanced furlough; of these three have since been transferred to other fields, and four more have been transferred directly because of the proposed church

union; two have gone to work in Hawaii because they felt their presence a handicap to the Japanese Christians.

The remaining member, while in hearty sympathy with the Baptist message outlined above, nevertheless feels that his place is in Japan. He does not consider his work contingent upon any official position, nor regard activity as the essence of his present mission. He believes that there is need for demonstration of the fact that Christian service transcends considerations of international relations, material security, and personal safety. Such thoughts as these incline easily toward mock-heroism, and the course of action they imply should be followed only under the specific guidance of God. He is seeking to be guided.

—*W. Maxfield Garrott.*

### **The United Church of Canada Mission**

Though early in the year it looked for a time as if our mission would have to record complete evacuation, that drastic action has been averted. One family and six single women have received permission to remain at their posts. After receiving Mission Board sanction for a representation to be left on the field, consultation was made with the church and on the invitation of the Japanese Bishop these 8 remain to represent the different departments of service, one woman for each of the 3 girls' schools, one for kindergarten work, one for social service and one as mission representative and for evangelistic work, while the representatives of the Foreign Missions Board have close connection with the social service work in East Tokyo as well as church responsibilities. Of the above mentioned eight, five are in Tokyo. In addition two other ladies who are to be retired this summer have maintained their usual service until the present.

This is the present standing of a mission which last year numbered eleven families and twenty-seven single women on the field, with two families and eight single women on regular furlough. Of these, two families have reached regular retirement during the year. While in some few cases local conditions have interfered with usual programs of work, generally speaking we have had no major problems to produce this sudden change apart from the international crisis of the past months.

The union of the churches, while missionary status has still to be definitely decided, appears at the time to make no further restrictions than the denominational bodies have agreed to,—namely, financial independence and all organizations of the work to be headed by Japanese rather than missionary workers. While some have found that, having passed over all the authority of institutional leadership to their Japanese co-workers, their opportunities have been greatly restricted, others have found a freedom long

hoped-for, since with the passing over of administrative duties more time has been available for personal evangelistic activities. It would seem that where difficulties have arisen, the *place* of work has been responsible for lack of opportunity for some, while matters of personnel have made cooperation somewhat difficult for others.

As for the work of our mission, it has been divisible into the following groups,—*educational*, i.e., work in schools and colleges; *kindergarten*, including nursery schools and day nurseries of which there are forty-eight; *evangelistic*, to which eight families of the Foreign Missions Board were appointed, financial aid being given through a Central Committee of Finance of the Methodist Church to about thirty churches, and to which the Women's Board with ten evangelistic missionaries also contributed largely through the same committee by supporting forty-eight Japanese women evangelists; *social service* including three institutions in East Tokyo and one in Kameido, Tokyo, the Gyomeikan in Osaka, two rural parishes and two orphanages.

While the passing over of all administrative positions did not greatly affect our work in schools—much had already been accomplished along that line—the change in kindergarten administration did affect us considerably. But with the retention of the missionary in connection with each kindergarten as a member of the kindergarten board, and the desire on the part of many of the pastors concerned for continued oversight, there would probably have been great opportunity here for a time at least if the mission workers had been allowed to remain. By spring of 1943 all kindergartens must be self-supporting or be closed and in time this opportunity of service will no doubt decrease greatly. While we feared many kindergartens would have to close, it has been a delightful feature of the change to find that though fees have been increased to meet the need for self support (in some cases doubled), in most places there are larger enrollments than usual. It has been explained that this increase is due partly to the fact that kindergarten training introduces the children very naturally to the new National School program. At the same time we recognize and are very grateful for the loyal backing of our kindergarten constituencies. Though some kindergartens no doubt may have to close, there is hope for the continuation of a large number.

While evangelistic work can be carried on wherever personal work is possible, we did fear that churches and preaching places might be closed and workers have to be dropped, and it has cheered our hearts to see what the actual effects have been upon our Japanese co-workers. In a remarkable way the women of the church have rallied to the call and very few indeed of the women evangelists have been dropped. In the Japan Methodist Church with which we are connected in cooperation also with the American Methodist Mission Board, out of ninety-six women evangelists largely supported by



the Missions seventy-six have received appointment and because of retirements and marriages a very, very few only are actually still without appointment.

Plans for the future are necessarily vague but, while our Mission Boards are making temporary appointments for many of those who have been recalled, we dare to hope that even within this year a few at least of those who are now on regular furlough may be permitted to return. At the time of writing Bishop Abe of the Japan Methodist Church is in America and will no doubt while there come to some understanding with our Mission Boards regarding the future of our service in Japan. It has been a tremendous privilege to have been associated in this land at this time with a church which has given its missionary colleagues such warmth of friendly assurance and opportunity for continued service.

—*Sybil R. Courtice.*

### United Christian Missionary Society

The recent developments in church affairs in Japan has had comparatively little effect on the U.C.M.S. Mission and the Churches of Christ with which it is connected. The reason for this is two-fold: (a) the missionary force had been cut to the minimum eight years ago, and (b) the work in churches and schools has been gradually turned over to Japanese leadership. In addition it should be said that three years ago a plan was formed whereby from August 1, 1941 the budget for evangelistic work should be raised entirely in Japan. The budget each year has been determined and apportioned among the churches and related institutions, working toward the final step toward self-support from August of this year. Had the situation remained normal an extra year might have been taken for the consummation of the plan as the burden was heavy, but the psychological effect of the plan for union and financial independence in all the churches has been to strengthen and solidify the determination of the Churches of Christ to see the matter through this year.

Of the missionary force of two families and one single lady under appointment a year ago, one family has returned to America and the single lady has been detained there temporarily. The status of the missionaries in the church, however, has not been affected. We are on the same basis as our Japanese co-workers and have full standing in the Annual Meeting. Our former General Committee, however, made up of five missionaries and five Japanese, has been discontinued and an Executive Committee of five takes its place in the direction of evangelistic work. This change had been planned, however, before the present situation developed, as being more in keeping with the proportion of missionaries to Japanese workers. When the

committee was elected at the recent Annual Meeting a strictly Japanese committee was chosen, which was to be expected, of course, as there was only one missionary family on the field at the time. It is interesting to note, however, that after the committee had been elected the office of Counsellor was created and the missionary chosen to fill it. The Annual Meeting also took action requesting this missionary family to remain on the field and co-operate in the work.

How far the present status of the missionary can be carried over into the United Church is an unknown quantity. I look for it to continue at least during the period in which denominational identity is to some extent retained. The Churches of Christ, however, are committed to the union and their policy toward missionaries will gradually be determined by the will of the United Church.

—*R. D. McCay.*

### United Lutheran Church of America

Crisis for our Mission began in the fall of 1940 when, in September and again in October, we had special meetings to devise ways and means "to help the Japan Evangelical Lutheran Church to make a start and to help her to establish a basis from which she could go on without the presence of missionaries, if it came to that, and might receive help, if help were desired or permitted, without that needing to pass through the organization of missionaries."

From that time we adopted policies as hurriedly as thorough discussion permitted, which will, we hope, see our church through the lean years that are to be. These policies were as those adopted or being adopted by all Missions and were not new. By our own Mission they were policies already in process of evolvment but planned to flower, as it were, under due processes of nature; and not to be forced to bud and to blossom simultaneously. There followed therefore relinquishment of places of authority in schools, kindergartens, and institutions of mercy; re-organization of school boards and of property-holding bodies so that our Japanese members would have control; the transfer of property; and the arranging for the future financing of the church, still a problem but about to be solved, we think.

Until January 1941, the problems then which the 'Crisis' brought us were only those connected with the safe-guarding of property, prestige, and effectiveness for our schools and for our church. Until February 1941 the Mission took no action looking to the evacuation of personnel, though of course, this matter had been under discussion for some time. But in February evacuation began, without voting such as policy, with the consent of the Board. Wives and children and single-women missionaries, if they wished

to go, were permitted to leave. Until this date none of our number, including wives and children, had gone from the Field. Even then we seemed to be slow to move. The last missionary children to leave Canadian Academy were Lutherans; the last family having children left in May.

But now our number has dwindled to 9 which is but 24% of our original force. We have but one family and no children left on the Field. By summer 28% (10) will be on furlough, including of course those being held in America; 10% (4) have done so or will retire. Another 14% (5) have been transferred to our Field in India. Finally, 24% (9) have left for different reasons. Of these last, three are wives who have gone for reasons of safety for their children primarily. In the case of the others (6), it was because the opportunity to serve in a capacity of challenging worth had been taken from them through no fault of their own. This too is the reason for the transfer of the 14%, all of them our latest arrivals, two families and one single-woman.

Would the dangers due to an international crisis alone make possible such figures as the above, even granting that those held on furlough are due only to that, if it were not for the fact that there prevails in the church itself an atmosphere that excludes the possibility of whole-hearted support of, or which reveals but a half-hearted desire to have "for the present," the use of, missionaries as heretofore? This is the beginning of a new era for the Japanese church. The church, ours, at any rate, is learning to walk and until it has gained complete balance in the new achievement, she cannot know and hasn't time to think how she will be able to use missionaries, old style or new style. The international crisis, of course, is the patent cause for the limitation and circumscribing of the work of Missions but there are other fundamental causes which give aid to the revolution in and the evolution of the New Church in Japan. The church is, of course, expressing the hope that the time may come when missionaries can and will return; she is not urging them to stay. If she did they would stay. In our own church we are members of the Japanese convention with the right to vote. Yet challenging work for most of us is scarce. It is this situation, I believe, that has caused our fellows to leave the Field and not any international crisis per se.

Excepting our wives and children that has been the fundamental reason why our personnel has decreased in numbers so sadly. But in each case the individual himself has made the decision as his or her conscience has decided. Some have been advised to go, it is true, and yet it has been left with them to go or to stay. Some have felt it their duty to go. The Mission then has supported such decisions fully and whole-heartedly by recorded action.

And we who remain are not in any sense the heart of the Mission, the nucleus of it. It has just been our duty to stay; others to go. Having gone or having stayed, thus far, the whole Mission desires still to serve the church in Japan and endeavors to do so in the spirit of the hymn we love: *Ein Feste*



Burg. Each of us hopes, to stay so long as we can be of service to the church; we shall go if our presence becomes a hindrance to the church or if we feel that that is the call that is ours.

—*G. W. Schillinger.*

### Universalist Workers

Our problems have been: (1) to pass over responsibility for our work to Japanese colleagues; (2) to change the form of student hostel work so that it may grow toward self-support; (3) to put funds for bridging the gap until self-support is achieved into the hands of a responsible Japanese organization.

Miss Downing and I, for the past three years the only two workers acting solely as Universalist missionaries, are members of an administrative committee of eight, four of the others being the heads of our four units of work. (Dr. and Mrs. Darley Downs, members of the Congregational mission, are acting representatives also of the Universalist general board.) This administrative committee, now three-fourths Japanese, would become wholly so if we left,—but that we hope to avoid as long as possible.

Our work has shown little change, except that new responsibilities have come for old ones given up. The work of our units goes on after consultation among the group as to ways and means, as before. We still act as treasurers of institutions because that work is harder to pass over than is banking of the funds.

—*Martha R. Stacy.*

### Women's Union Missionary Society

The Woman's Union Missionary Society at 212 Bluff, Yokohama, supplies one missionary for Kyoritsu Jo Gakko and one for Kyoritsu Joshi Shin Gakko. Neither missionary has withdrawn or intends to do so in the near future.

There have been no mission problems relating directly to the girls' high school; it has been financially independent for several years. The missionary there is free to lead chapel and to teach English Bible as part of the regular curriculum, also to teach Bible to alumnae classes that meet every week.

The Shin Gakko (Bible training school) with a student body of thirty is supported largely by funds from America although alumnae and friends are working toward independence. It is probable that if the school cannot receive funds from abroad after March 1942, it will function on a somewhat simpler basis. The Christians in the seven country stations formerly supported by the Mission are now independent.

The attitude of the Japanese Christians continues to be most cordial.

—*Mary Ballantyne.*

### **The Yotsuya Mission**

Recently we notice little change in our situation. Last fall we faced many problems most of which remain unsolved.

Mrs. Cunningham is teaching many classes each week. She has special classes for Chinese and Koreans which are well attended in addition to her larger classes which are open to any persons who wish to attend. She is discussing questions which have been causing much concern. She talks most plainly and yet earnestly on such passages as Exodus 20:3. Mrs. Cunningham hopes to continue teaching the Word of God in Japan as long as she lives.

Since November I have been holding regular church services in my home at Higashi Nakano. I have to speak through an interpreter. The attendance has grown steadily from the first. Nine persons from this new group have been baptized. We are not organized. In all probability we could not pass the requirements which are called for by the authorities; but until the order comes to discontinue the services, they will be continued by the Christians themselves.

Four of our missionaries have left the field largely because it seemed that there was going to be no work for them. I am leaving on June the 6th, but I hope to return in the autumn.

—*Owen Still.*

### **The Crisis and the Associations**

#### **Y. W. C. A.**

One year ago the Young Women's Christian Association had five secretaries from the United States and Canada cooperating with the Japanese Young Women's Christian Associations. At the present time these secretaries have all left Japan, but their departure has not been entirely from the effects of the international crisis. Two of the five were connected with the Tokyo Y.W.C.A. on a short term teaching basis, and they returned at the expiration of their contracts. One of the secretaries affiliated with the National Committee returned to America last summer following the death of her mother. She had expected to return to Japan last fall, but circumstances made it seem wise for her to remain in the United States. The other secretary affiliated with the National Committee was called back by the Foreign Department of the "Y.W." in New York for consultation. Miss Emma Kaufman left Japan in May, 1940 for her regular furlough. She had expected to return to Japan last fall, but personal family reasons made it

necessary for her to postpone her plans for the time being. It is hoped that she will be able to return within this year.

The work of the Y.W.C.A. has been going on just as in the past. The current international situation has had no special effect on the work and the program. On the other hand, the activities are being carried on in keeping with the present trends of the times in so far as possible. The educational and school work connected with the City Y.W.C.A.s is as successful as ever. The usual camping periods at the Nojiri Camp and at Hotta for business girls are being made as usual for the coming summer.

The work of the Student Associations affiliated with the National Committee has been continuing, although on the surface and in name this phase of the work has had to be changed somewhat. This has been in keeping with the necessity for reorganization of the extra-curricular activities within all schools and colleges of Japan.

Miss Taka Kato is at present continuing her two responsibilities as National General Secretary and General Secretary of the Tokyo Y.W.C.A. in a most successful way.

The Young Women's Christian Association as it looks to the future is anticipating a continuation of the same happy relationships with other National Y.W.C.A. movements as in the past. It is hoped that cooperation with the work in other countries can be continued and that new secretaries from abroad will be able to come again to cooperate in the work. Such new secretaries will probably come on a somewhat different basis than has been the policy in the past, for at the present time the need seems to be for specialists along certain lines who would come for a comparatively short term.

—*Russell L. Durgin.*

### Y. M. C. A.

The international crisis of the past months has not affected the Y.M.C.A. except to give it a realization of the larger tasks and responsibilities which confronts it.

There have been no withdrawals during the past year. The return of Mr. Arthur Jorgensen had been expected last summer, but in May of 1940 because of family reasons, Mr. Jorgensen requested a continuation of his furlough. At the present the writer is serving as the Honorary Secretary of the National Committee as well as of the Tokyo Y.M.C.A.

In general the work of the City Y.M.C.A.s has not been affected in any appreciable way. The membership figures stand at just about the same as a year ago. The total number of young men and young women enrolled in the educational work is as high if not higher than has been true in the past. The physical work is continuing to attract large numbers of young men and



boys, especially in Tokyo and Osaka. Plans for the numerous summer camps operated by the different City Y.M.C.A.s are going ahead as usual and the expectations are that the enrollment will exceed the numbers of the past years.

The situation facing the student department of the Y.M.C.A. has been adequately expressed in articles by Mr. Soichi Saito in the last two numbers of the *Christian Quarterly*. There is just as much work going on and the need is greater than ever.

During the past year much of the time and effort of the National Committee has gone into the promotion of the Japanese Y.M.C.A. in China. Associations for work among Japanese young men have been established in Peking, Nanking, Shanghai, and Canton. Beginnings have also been made at Tsingtao. The National Committee is also responsible for the work of the Harbin Y.M.C.A. which as in the past is primarily for the Russian people there.

There is no immediate expectation of any change in Japan as far as secretaries from abroad is concerned. Mr. Jorgensen still remains as Honorary Secretary of the Japanese Y.M.C.A., and it is hoped that he can return later on. Mr. B. P. Barnhart, Secretary of the Chosen Y.M.C.A, is at present on a temporary assignment in Siam during the absence of Mr. Zimmerman, General Secretary of the Bangkok Y.M.C.A.

—Russell L. Durgin.

### THE PRESBYTERIAN CHURCH IN CANADA MISSION TO KOREANS IN JAPAN

The major problems of this Mission have had to do with the various adjustments involved in the union of the Korean Church in Japan with the Nippon Kirisuto Kyokai. When this union was consummated the Mission entered the cooperative arrangement with the N.K.K. which is well-known as the "Kyōchō Plan" and which has also been the arrangement between the Church and the Northern Presbyterian Mission. This involved joint administration of all the evangelistic work of the Mission. When it became advisable to bring as many churches as possible to financial self-support last year, at least a dozen were able to relinquish all foreign subsidy from January 1941. And quite a number of others became self-supporting except for the part time service of theological students or Bible women. When one takes into account the rather large amount of foreign financial aid which was being received through last year, this is truly a notable achievement. A very large number of the Korean residents of Japan are transients so that it is very difficult for a church to attain to full self-support.

Gordon K. Chapman,

*Acting superintendent.*

# “Why Missionaries Leave”

By THEODORE D. WALSER

The title is phrased deliberately to cover an attempt to analyze not only why missionaries *have* left in the past and *are* leaving at present, but also to point out reasons that may cause *further* departures, unless Japanese Government and Church authorities care to co-operate to remove obstacles to missionary work.

A word may be said, at the start, as to why such a study was ever undertaken. Some time ago the Kofu Kai, made up of members of the House of Peers and the House of Representatives, was kind enough to hold two conferences with certain missionaries in Tokyo, with a view to trying to understand the reasons for the many departures. Later the Christian Literature Society, the Kirisutokyo Doshi Kai, the Kirisutokyo Kyoekisha Kai and the Tokyo YMCA set up a committee of Japanese Christians, who arranged several small conferences with a few missionaries and one large tea-party at the Tokyo YMCA, at which times the same problem was considered.

In view of the tragic results that may follow any wholesale withdrawal of American Christians from Japan, it is not inopportune to consider the reasons that have been given for the departures. When I was asked to compile a list of the American missionaries remaining in Japan as of May 1st, I used the occasion to write to the secretaries of all missions in Japan with the request that those who so desired should send to me a summarization of the various forces that had removed members of the missions concerned. Although all missions in Japan were asked to send in data, all did not do so. It must in consequence be borne in mind that what follows is necessarily very inadequate, representing the opinions of a few only. These few are presumably the persons who had something very special to say, which does not by any means imply that those who did not answer had no contribution to make. Even in one locality definitely limited, the situation presents a very complex sociological problem. The study made here will be even more complex and unconvincing since it attempts the impossible—a summary of conditions in widely divergent communities.

Instead of writing on the theme “Why Missionaries Leave”—the negative side of the picture—I would prefer to be writing on “Why Missionaries Have Stayed” and look forward to the day, which I confidently believe will come, when a long article can be written on the latter theme.

The reasons for evacuation, stated in the following, may be inconclusive to the reader, but they are the actual reasons given. (The fact that I myself

am still in Japan may be evidence enough to show that the reasons are not conclusive to me).

At the very outset, I wish to discount the effect of that imponderable thing, the "war cloud" so-called (in the narrow sense of fear for personal safety), as being in any way a general cause for evacuation. This may seem strange, but all evidence points to the truth of it. Not only was no mention made of this factor in the communications received, but further conversations have shown that the other reasons for leaving were more potent than any selfish thought of safety for self. Even to-day, while it is felt by a majority, I believe, that no useful purpose can be performed if the improbable happens and a Japan-USA war should come (God Forbid!), at the same time but few feel that they can conscientiously leave now, since there is hope for peace, even though by remaining they may eventually lose any chance to get out if (when) the worst should happen.

Another possible reason that may be discounted is the theory that devolution in missions has been achieved and the missionary contribution to the Christianization of Japan adequately made. One missionary only spoke of this, but he still remains on the field and, as far as I know, has no plans for leaving.

Now, turning at once to the concrete reasons given for the departures:—

### I—Unavoidable circumstances

There are certainly a few causes over which the missionaries affected had little, if any, control. One is breakdowns in health. Some undiagnosed disorders of a psychophysical nature, as well as typical ailments, sent several missionaries home and may have been caused directly by strain and worry. In the second place, the usual number of regular furloughs and retirements took off many more, their departures making more of a stir because the usual replacements have not been made by the coming of new recruits. A third cause was the very understandable concern of fathers and mothers over the great difficulties attending proper nutrition for small children, supplies in Japan being inadequate and shipments from abroad seriously restricted. Lastly, at least one Board has "ordered withdrawal" and has issued something tantamount to an ultimatum that those of its mission who remain will have to become self-supporting. This task is very difficult if one is to have time and strength left to fulfill the high purpose that justifies remaining, after earning a living in some way.



## II—Complying with official pressure

(a) The Government of the United States sent out an evacuation notice to Americans in the fall of last year and again under date of February 14th this year. These notices have been generally called "evacuation orders." They are not orders. For example, the latter of the two notices " . . . . . reiterated to American citizens . . . . the advisability that they withdraw . . . . ." It is proper to call them "evacuation advices." Unquestionably these advices accounted indirectly at least for the departures of some, though the advices received from the State Department were variously interpreted.

(b) The missionaries have come to realize that, in various ways, the authorities of the Government of the Japanese Empire were suggesting that definite restrictions were to be placed on foreign missionaries. There is no way of tracing these effects back to their respective causes. While the effects are patent, just what that imponderable force is (some call it "an invisible force") no one knows. It was early realized that no longer could foreigners hold administrative positions in educational institutions or conduct "thought courses," so-called. In at least one case, this was interpreted to mean that only some such subject as language was left to the foreign educator. All this very seriously limited his usefulness. Then there was "pressure" from police, gendarmerie and local groups ("neighborhood associations," etc.) against the preaching and teaching done by missionaries. In some cases, police were stationed near missionary homes and one person stated that he withdrew because of the "impossibility of working in the highly nationalistic set-up." Further, there were certain restrictions placed on the travelling of the evangelistic missionary into the country districts and on several occasions police followed the visits of missionaries to churches and social settlements. This same invisible, yet real, "pressure" seems to have kept inquirers and Christians, in some cases, from visiting the homes of missionaries. As one person stated the case—" . . . it is difficult to carry on evangelistic work because of pressure upon those who have anything to do with missionaries, as well as upon missionaries themselves." Along this line, one New York mission board adopted the policy of withdrawal to relieve from embarrassment the Christians of Japan. In the same action, however, China and Korea are also included, making it unclear as to just what sort of embarrassment this particular board believed the Christians would be subjected to. The much-discussed "spy scare," artificially inspired and fostered in part, has had the effect not only of throwing the limelight of publicity upon the missionary, but also of creating a general distrust in the minds of the more unintelligent masses. This, in turn, made the for-

eigner more sensitive and more ready to react unfavorably to demonstrations which otherwise might have passed unnoticed. Lastly, although month after month of uncertainty has continued and although some clear word might have been spoken, the almost complete silence of Home Office, Foreign Office and Department of Education as to attitudes toward foreign missionaries, has added considerably to the conviction that even in the final adjustments of the "New Structure" (Shin Taisei) and the Japanese United Church (Nihon Kirisuto Kyodan), there may remain further uncertainties.

However, Japan is at war and much of the above, in my opinion, must be regarded as the inevitable consequences of a war psychology. At the same time, much might be done to relieve the situation.

### III—New Conception of Missionary Statesmanship

With Christians in Japan numbering less than one half of one percent of the population, but few persons in the Japanese churches have declared that devolution in foreign missions had been reached. As far as the data before me indicates, there has been no suggestion by Japanese church leaders that missionaries should withdraw from the country, though it is unquestionable that the "New Structure" prescribes that all positions of authority must be put under Japanese clerical and lay leadership.

The foreign boards and their missionaries, however, have studied this problem. On the one hand, some have concluded that the day for the co-operation of the West in the Christianization of Japan is past and that the missionary should not allow himself to come under the control of the Japanese United Church. On the other hand, however, a constructive reaction has been made to this same situation by others who, insisting upon the withdrawal of the missions temporarily at least, do so in order to "wipe the slate clean" and give the Japanese church bodies freedom to invite back to Japan, if they wish to do so, those who have proven themselves to have been "personae gratae." Thus, they claim, a new era in ecumenical Christianity can begin in Japan.

### IV—Changes in attitudes on the part of Japanese churches

Here the picture presented is even more complex, for no generalizations can be made that will describe the attitude of any considerable number of denominations. Nor is it possible to analyze the situation accurately enough to determine whether there is a spontaneous and voluntary change in attitude on the part of church leaders or whether this seeming change is merely a temporary phenomenon superinduced by extraneous causes.

In general, in many of the church bodies, official connections with the missionaries have been severed for the time being. In one congregation, the

missionary was requested to stop all classes and to stay away from worship. The whole question of the property-holding rights of legal persons (in which the directorate is predominantly, if not entirely, foreign) has been studied anew. Legal opinion, sought and secured, reveals that it is perfectly legal for missionary 'legal persons' (in the Japanese language, '*senkyoshi shadan*') to continue indefinitely. But the wisdom of so doing is questioned in some quarters and in some cases advice from the church has resulted in the dissolution of such 'legal persons.' The reasons for so doing have not been entirely convincing. But the church and its leadership is sensitive to public opinion and rendered all the more so by the war situation. In one of the larger denominations, the church requested the associated missions to pay into the central treasury all items under the budget for the coming fiscal year before that fiscal year began, at the same time stating that no prophecy could be made about the year to follow. It is a possibility that no foreign subsidies will be allowed then. In another situation, it has been found that no Japanese helpers may be employed with mission funds, even for strictly evangelistic work, the fear being that such employees might be suspected of being used for ulterior purposes. Even though it is to be hoped that Christian fellowship will bridge this difficulty and that all concerned will be eager to develop a kind of "fellowship in suffering," the present hindrance is very real. In the minds of some missionaries is the impression that Japanese church leaders may believe that the missionary contribution has already been made, but that they are too courteous and kind to be so out-spoken as to say so. Be that as it may, the attitude of the church is not as yet clear. Most urgent and insistent and friendly has been the expression of opinions on all sides that the missionary should remain. At the same time a place for him has not as yet been made in the "New Structure" and he has not been given strategic work to do in the churches themselves. One missionary expressed the opinion that because of this he felt that he faced two possibilities—remain and work outside of "The Church" (The Body of Christ) or go home. Another wrote the situation "indicates need for clarification of the united church's attitude toward and the place to be accorded foreign workers."

The above is one-sided and vague and piecemeal. The reader is advised to take it all "cum salis grano." It is the studied opinion of the writer that, with Japan-USA relations easing, the Government will be disposed to give more constructive attention to the problem and that, with the Japanese United Church establishment soon to be completed, Japanese Christians will have time to become articulate. If this takes place, it is not improbable that a new age in co-operation between Japan and the USA for Christianization can be entered upon.



# Some Missionaries I Have Known.\*

By HARRY W. MYERS

Some years ago a Kobe gentleman who had had a very wide acquaintance among the pioneer missionaries of Japan and Korea and China, threatened to write a book on "Some Wild Missionaries I Have Known." I wish he had written his book, and that I could draw on it for materials for this address. I shall not try to include all the great leaders of the missionary movement in Japan, nor shall I try to tell all about those whom I have known. I want to give just a few personal incidents that have not been included in their authorized biographies.

## 1. Dr. Guido Verbeck

As an eloquent evangelistic speaker, a Christian statesman and an influential leader, Dr. Verbeck had few equals and no superiors among the early missionaries. It was my good fortune to meet him when I first arrived in Japan in 1897. He died early in the following year. He is well known for the part he played in the founding of the Imperial University, in getting the anti-Christian sign-boards removed, and in making the really great translation of the Book of Psalms. He travelled and preached almost all over the Empire, from Tokyo to Nagasaki. The most dramatic incident of his early ministry was connected with the Dutch Bible found floating in Nagasaki Bay and carried to *Wakasa-no-Kami*, a high official. Unable to read this himself, he procured a Chinese translation, and proceeded to study it. After a while he sent a messenger to Dr. Verbeck with a list of questions. Throughout a period of months the messenger brought questions and returned with Dr. Verbeck's answers. Then one day, with a retinue of followers, he appeared at Dr. Verbeck's door requesting baptism. After examination regarding his faith, he was baptized and continued a devout Christian until his death. Many years ago the grand-daughter of this man attended the little church with which I was connected in Hyogo.

Another little incident of Dr. Verbeck's life may be worth telling. One afternoon he arrived very tired in the town in which he was to speak at night, so he undressed and went to bed to rest. While he slept his audience began to arrive. As one room after another filled up, the sliding doors were removed, and he awaked to find himself surrounded by a large and interested audience, with no place to go and get dressed. There seemed to be no other way out of the difficulty, so he got up and preached to the people in his pajamas, and no one seemed to think it strange!

\* A paper read by the author on Saturday afternoon, June 14th, at the annual meeting of the Fellowship of Christian Missionaries, Kamakura.

## 2. Dr. D. C. Greene

I remember Dr. Green as a handsome, polished elderly gentleman who looked as if he might be a consul-general or an ambassador. In fact, he was sometimes referred to as a missionary statesman. He arrived in Japan in 1869, and after a year in Tokyo, came down to open the work of the Congregational Mission in Kobe. Dr. Greene taught an English Bible Class that was attended by about a dozen young men, and a little later succeeded in renting a house on Moto-machi for a chapel. In this chapel he had a Bible and tract depository, and held regular evangelistic services. It should be remembered that at this time the sign-boards forbidding Christianity were still standing, and that any man attending any of these services was liable to arrest and imprisonment. This little chapel developed into the great *Kobe Kyokai*, one of the great Christian organizations of Japan today.

Dr. Greene was also one of the organizers of Kobe Union Church, in which he often preached. In the celebration of the fortieth year of the organization of Union Church Dr. Greene made a notable address telling of the great changes that had taken place in those forty years. As an illustration, he told how at dusk, one afternoon, he and a friend were walking across the vacant lot where the *Kenchō* now stands. Noticing a strange object on a rubbish pile, they went over to investigate, and found the headless body of a beggar, an outcast. Probably some young *samurai* had a new sword and decided to try its edge on the beggar. Dr. Greene told this story to illustrate the radical change that had come over Japanese life and thought in forty years.

## 3. Dr. James H. Ballagh

With the exception of Jonathan Goble, perhaps no more picturesque figure could be found among the early missionaries to Japan. A living faith, boundless energy and an intense personality made him a man of power in those early days. With no dictionaries or grammars or facilitates for the study of the language, Dr. Ballagh's talk were described as a unique mixture of bookish Chinese, coolie talk and English. In fact it was said that he spoke neither English nor Japanese,—not *Eigo* or *Nihongo*, only *Ballagh-go*. The story of the little church in Tsugu-mura, far back in the mountains north of Nagoya, is worth telling. Young Mr. Yamasaki was sent down to Tokyo to study medicine in the early days. When he came back dressed in a suit of foreign clothes, with his hair cut in foreign style, the indignant mayor of the village gave the young man a public reprimand that fairly cried out for an adequate revenge. So young Yamasaki sought out Dr. Ballagh, and in-

vited him to come and preach in Tsugu. Dr. Ballagh accepted, and spent some time there preaching and visiting. Of course Yamasaki had to attend every meeting, whether he wanted to or not, and the outcome was that Yamasaki and all his family became Christians. When Dr. Ballagh once got hold of a man, he held on with a bull-dog grip.

I have heard Dr. Ballagh tell stories of the strenuous early days, when the lives of all foreigners were in danger, and any convert was assured of imprisonment or death. In talking to the neighbors, they were always interested in hearing about foreign lands or customs; but whenever any mention was made of Christianity, his hearers would put their hands to their throats with a significant gesture. Even to listen to any religious talk might cost them their heads. Ryuzo Yano was the old gentleman who tried to teach Dr. Ballagh Japanese, and together they tried to get the Gospel of John translated. One day Yano said, "I believe that Jesus Christ is my Saviour: are you willing to baptize me?" And so, in the presence of his wife, son and daughter, in November, 1864, the first Christian in modern Japan was baptized. A few weeks later the pioneer entered peacefully into his eternal rest. Dr. Ballagh's children and grandchildren have carried on the work that he started, and have been witnesses for Christ in both China and Japan.

#### 4. Dr. J. D. Davis

The story of the life of Dr. Davis has been so well told in his published biography that there is little to be added in the way of personal reminiscence. He was a man of deep piety, of living faith and of strong personality. As a southerner, I was especially interested in the story he used to tell of his experiences in the American civil war. He had believed that the Northerners were real crusaders, fighting for a holy cause, and that the Southerners were instruments of Satan, fighting to uphold the hateful cause of slavery. One night in camp, he passed by the tent in which some Southern prisoners were confined, and heard voices inside. Stopping to hear what was going on, he was astonished to find they were holding a prayer-meeting! So walking into the tent, he asked if he might be allowed to join them in their prayer-meeting. There are many Christian ministers in Japan today whose lives have been moulded by the impress of Dr. Davis' faith and character.

#### 5. Dr. Henry Stout

One of the great leaders in the establishment of Christianity in Kyushu and the Nagasaki region was Dr. Stout of the Reformed Church. He established a boys' school, a girls' school and a theological seminary in Nagasaki, and was for many years the dominating personality in his mission, a sort of non-conformist bishop, or reformed pope, as it were.



I have heard the following story from one of the students in his school. He invited a number of them to come to his home about eight o'clock one night. The boys understood this as an invitation to dinner, and were wild with delight at the prospect of their first meal in a foreign home. To insure that their appetites should be adequate for the occasion, they decided to cut out their noon meal entirely; so all arrived at Dr. Stout's home ravenously hungry. They sat around and talked for an interminable time. Then they played some games, and at last when the boys were ready to collapse from hunger, refreshments were brought in, consisting of peanuts and lemonade!

Many years later, when Dr. Stout was visiting in Kobe, he kindly consented to preach at an evangelistic meeting in a little church with which I was connected. I well remember the vivid way in which he brought to our attention the wonderful progress made by Christianity in Japan within his own life-time. Dr. Stout was tall, straight, with a shock of iron-gray hair, and looked twenty years younger than he really was. He said, "How many Christians do you suppose there were in all Japan when I first came as a missionary?" Then holding up four fingers of one hand he continued, "Just four Christians: two in the Nagasaki region, and two in Tokyo and Yokohama. And now look at the thousands scattered throughout all the land!"

## 6. Dr. William Imbrie

My first impression of Dr. Imbrie was one of awe and wonder that any human being could be smart enough to write a grammar of the Japanese language; and in the days when really good helps to the study of Japanese were few, Imbrie's Etymology was indeed a boon. But the old Japanese proverb tells us that even a monkey sometimes falls from a tree, and it was a real comfort to hear that the great Dr. Imbrie when called on to pronounce the benediction once "baptized" the congregation by mistake. Dr. Imbrie was an incisive writer and a polished speaker. He had a large part in the establishment and development of the Meiji Gakuin, and in shaping the policies of the Presbyterian work in Tokyo. It is said that the creed of the Nippon Kirisuto Kyokai came largely from Dr. Imbrie's hands.

Once in the early days as he was walking across the school campus, two violently anti-foreign students attacked him with knives and wounded him rather severely. The boys were arrested and would have been severely punished but for Dr. Imbrie's earnest request that the matter be dropped. It was a long time before Mrs. Imbrie got over the shock of this attack. Shortly afterwards some newly arrived missionaries were in the house, and Mrs. Imbrie was expressing herself in no uncertain terms about Japanese in general, till the situation became very embarrassing. Dr. Imbrie relieved

the situation by saying, "You see, young gentlemen, Mrs. Imbrie speaks the truth in love."

### 7. Miss Annie Dowd

When the Wright brothers were engaged in their experiments in flying at Kitty Hawk, the newspaper men tried hard to get them to talk about their new invention and what they expected to accomplish with it. Wilbur Wright told the reporters that among all the birds, the parrots were the best talkers but the poorest flyers,—and would say nothing more. If Annie Dowd could be persuaded to write or tell the stories of some of the things that the Lord has done through her, I am persuaded that it would make one of the most thrilling and inspiring missionary books ever written. But like Wilbur Wright, she is better at flying than talking.

Miss Dowd's life as a missionary was spent in Tosa Province, in the Island of Shikoku, and largely in the city of Kochi. An interesting sideline in her work was a large Bible-class for old ladies, who studied with her through the entire Old Testament. The attendance on this class was always largest on rainy Sundays, when the old ladies did not have to stay at home to nurse the grandchildren. But her real life-work was done in connection with her school for poor girls, the "Carrie Macmillan Home." Many years ago Miss Dowd found many desperately poor homes, in which the parents, unable to support their daughters, would sell them as bar-maids, hotel waitresses, factory hands or worse. The lot of many of these girls was pitiable in the extreme, and they had no redress. So Miss Dowd took several girls into her home; then more and more, till the number grew to eighty. Not all of these came from the poorest homes, of course, but some when they came to her had never slept with a "futon" underneath as well as for cover. Many were undernourished, and some had already contracted tuberculosis. Some had black stories of a dark past. Miss Dowd encouraged the girls to tell her their stories, and then to bury them in oblivion. Not even the other teachers knew these stories. She soon found that it was necessary to adopt legally every girl she received. Otherwise when the girl reached the age of sixteen or eighteen, her fond father might turn up, lay claim to her, and sell her for a handsome price. But even though the girls were legally adopted, she had to be constantly on guard to prevent the abduction of the girls by avaricious relatives. On account of this danger, the school compound was surrounded by a high wall, and there was *no back entrance*. No lurking stranger could get in without passing through the front door.

Over and over again things of this sort would occur: a messenger would arrive reporting that "Kiku San's" father was in the corner grocery, and wanted to see his daughter. A look of terror would come over Kiku San's

face, and one of the middle-aged teachers would go down to investigate. The teacher usually found two or three husky ruffians, who had come to carry off the girl. They had probably already negotiated the sale.

Miss Dowd's influence over these girls was something phenomenal. It was not uncommon to get girls for whom lying and stealing were just the natural thing. To bring these little reprobates to confess their misdeeds and repent was a task she could entrust to no one else. In the end, practically every girl in the school was brought to a joyous experience of the new life in Christ Jesus.

For years the school was organized on a self-supporting basis,—of a sort. All the cooking, cleaning, house-keeping, and some gardening was done by the girls; and in addition, they did a lot of embroidery and drawn work that was sold in America. In this way, the girls were taught a way to make a living as well as to run a home. Then all of them learned music with a thoroughness that was surprising.

Many of the graduates went to other schools to be trained as Bible women or kindergartners. Others married Christian ministers or business men. But today, wherever you find one of Miss Dowd's graduates, you can usually find a Christian leader in the church of which she is a member.

## 8. Dr. Albertus Pieters

Dr. Pieters always impressed me as having as keen a mind as any man I have ever met. If I were possessed of an envious disposition, I think I would sooner envy Dr. Pieters his mental alertness than anything else. In the old days of the Council of Missions, it was most amusing to watch Dr. Pieters and his tactics in debate. There were burning questions, great issues and hot debates. I have seen Dr. Pieters wait till the big guns had been fired on both sides; then he would take the floor, analyze the point at issue, and present his own conclusion so cogently that there was nothing more to be said. The hot disputants would be left with their mouths open and nothing left to say.

In his younger days in Japan, Dr. Stout was the undisputed dictator of his mission. But the days came when the younger men grew restive under this domination, as they developed ideas of their own in mission policy. At last, under Dr. Pieters' leadership, they organized a revolt. Dr. Stout brought in a series of resolutions, and the young fellows ganged up against him, voted down these resolutions one after the other, and overthrew the dictatorship. I wonder if his conscience ever hurt him for giving his senior colleague such drastic treatment.

When Prince Terauchi was Governor General of Korea, the famous,—or infamous—conspiracy trial took place. A large number of Christians, in-



cluding leading pastors, teachers in Christian schools and school boys, were accused of plotting to assassinate General Terauchi. After a trial that reflected little credit upon all concerned, they were all declared guilty, and were sentenced to terms of imprisonment. The evidence against them was flimsy in the extreme, and a farrago of contradictions. So an appeal was made, and the accused secured the services of a distinguished lawyer from Tokyo, and of Dr. Pieters to act as an intermediary in the case. As a result, the prosecution collapsed, the sentences were reversed, and all but two of the men were set free. All who knew him felt assured that Dr. Pieters had a large part in the happy outcome of this famous case.

One day Dr. Pieters was holding a meeting for the neighborhood in his home, and the Sermon on the Mount was the Bible lesson for the evening. One old lady remarked, "Why, that is just the same as the teaching of *Tenrikyō*. I will get the book." So she trotted home and presently brought a book with the Sermon on the Mount printed verbatim as orthodox, authentic *Tenrikyō* teaching.

Dr. Pieters' return to America was necessitated by serious illness of his family. Had he remained until today, I am not at all sure he would have kept out of prison. With his keenly analytic mind, his fearless courage, and his uncanny ability to punch holes in the weak arguments of an opponent, a head-on collision with the authorities might easily have occurred.

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## CONTROL

There was a devil and a saint in me  
And neither held an absolute control  
Upon my struggling and retreating soul,  
But ruled me in a varying degree:  
The saint inspired my spirit to be free  
And safe in isolation from the whole;  
The devil would become dictator sole,  
And so achieve a form of unity:  
Thus torn asunder to the left and right,  
I found no anchorage in either one:  
The saint could offer only glowing light:  
The devil proffered glaring power alone;  
But now at last I've learned to look above  
To God-Control with Light and Power, plus love.

—Merrell Hitotsuyanagi.

# Report of the Fifth Annual Conference of the Fellowship of Christian Missionaries in Japan

By T. T. BRUMBAUGH

One hundred missionaries from all parts of Japan met in the annual session of the Fellowship of Christian Missionaries at the Kaihin Hotel, Kamakura, Friday evening, June 13th to Sunday morning, June 15th. Those responsible for the program were the executive committee, consisting of the following members: Dr. H. V. E. Stegeman, Yokohama, chairman; Mr. Russell L. Durgin, Tokyo, vice-chairman; Mrs. Sarah C. Oltmans, Tokyo, secretary, and Dr. G. W. Bouldin of Yokohama, treasurer.

Early in the session a nominating committee was named with Dr. Edward M. Clark, Kobe, as chairman. Officers for the coming year were elected as follows: Dr. E. H. Zaugg of the Evangelical and Reformed Mission, Sendai, chairman; Dr. W. Maxfield Garrott of the Baptist Theological Seminary, Tokyo, vice-chairman; Miss Olive I. Hodges of Seibi Gakuen Girls' School (Methodist), Yokohama, secretary; and Dr. T. D. Walser (Presbyterian), Tokyo, treasurer.

It was decided to continue the Fellowship's publications, 'Japan Christian Quarterly' and 'Year Book,' for the coming year, and the following committee was appointed in charge: Mr. William Woodard, Nishinomiya (chairman and editor-in-chief of both publications), Miss S. R. Courtice, Tokyo; Rev. John C. Smith, Tokyo; Rev. George Schillinger, Kumamoto; Mrs. Sarah C. Oltmans, Tokyo, and Russell L. Durgin, Tokyo.

## Conference Keynote

Striking the keynote of the conference Dr. Stegeman delivered the opening address Friday (13) evening, on the subject, "The Missionary Proclamation." It was clear that all were encouraged to see so many missionaries still on the field, in spite of recent developments, and the chairman used the opportunity well to drive home the responsibility resting upon their shoulders.

Highlights of Saturday (14) morning's program were the devotional service led by Mrs. Sarah Clark Oltmans and a panel discussion on, "Eighty Years of Missions in Japan," participated in by representatives of the larger missions and churches now being formed into blocs or branches of the united Church of Christ in Japan. Miss Olive I. Hodges gave the noon devotional

address, and following a period of recreation in the afternoon, Dr. Paul S. Mayer, Tokyo, read a paper on "The United Church and Its Implications for Missionaries," in which he pointed out that ample assurance has been given that there will be a place for foreign missionary service in the new order.

This and other suggestions from Dr. Mayer's paper stimulated considerable discussion from the floor. Yet it was plain that, though there were differences of opinion and ways of working, missions and missionaries remaining in Japan are prepared to make necessary adjustment to the new conditions, provided only they may preach and teach the Christian message.

Saturday (14) evening, Dr. Harry W. Myers, Kobe, brought to mind many outstanding characters in the early missionary history of modern Japan, his paper being replete with amusing and significant incidents from the lives of Dr. Guido Verbeck, Dr. D. C. Greene, Dr. J. H. Baliagh, Dr. J. D. Davis, Dr. Henry Stout, Dr. William Imbrie, Miss Annie Dowd, and Dr. Albertus Pieters. This was followed by the memorial service in honor of the approximately thirty missionaries and former workers in Japan who have died within the past year. In conclusion, the Holy Communion, administered by Dr. G. W. Bouldin, pastor of the Yokohama Union Church, and participated in by workers of many denominations, was the spiritual climax of the conference.

### Sunday Devotions

Sunday (15) morning devotions were conducted by Dr. E. H. Zaugg, newly elected chairman, and the conference adjourned with breakfast at the hotel. A number of the delegates attended the worship service at Yokohama Union Church where the sermon was delivered by Rev. John C. Smith of Meiji Gakuin, Tokyo.

(Reprinted from Japan News Week)



# The Religious Press

Compiled by WILLIAM WOODARD

## DIGEST OF ARTICLES IN THE "FUKUIN SHIMPO"\*

Translation by H. V. E. STEGEMAN

Address delivered at the funeral of Rev. Shiroshi Tada of the Kochi Nihon Kirisuto Kyo-kai by Rev. W. Saba of Tokyo.

"Now faith is assurance of things hoped for, a conviction of things not seen."

Mr. Tada was born on August 26, 1837, the youngest of six children of a feudal retainer's family. The family was of the middle-class *Samurai* type. The father, as magistrate of his rural district at the time of the Restoration, and later as head of the district, is reputed to have been a very sagacious official. When we trace the course of Mr. Tada's entrance into the Christian faith we discern the mysterious workings of Providence. In the year 1885, when the Kochi Church was organized, the Rev. Hideteru Yamamoto—now the oldest minister in the Church of Christ in Japan—became temporary pastor. Looking back, we see strangely enough, that he was of the same clan as Mr. Tada, and that the two families lived in the same immediate neighborhood. Moreover, when God called Mr. Yamamoto into the realm of His grace, there was a sensation throughout the clan, and much curiosity concerning the new faith (Yasokyo). We note also that in the same neighborhood there lived an old woman in comfortable circumstances, who was connected with a shop dealing in crêpe-goods. One day this old woman, feeling that the fates were hostile at the moment, set out on a pilgrimage to Kyoto. However, in the course of this pilgrimage she came into contact with a relative who was a Christian, and, being led into the same faith, she resolutely flung aside her superstition and returned to her village. In due time, through her inviting Rev. Tsuneteru Miyagawa and others to the village, even the doors of Mineyama were opened to Christian evangelization.

Mr. Tada's mother died when he was about three years old, and the father married a second time. Eventually the step-mother and several other women of the district, as fruits of the evangelization just mentioned, received Christian baptism. This gave Mr. Tada early contact with Christianity. Coming back now to Mr. Yamamoto, who was ten years older than Mr. Tada—we see that in the early years of the Meiji Era Mr. Yamamoto went up to Yokohama

(NOTE: This article may have added interest because at the time of his death Mr. Tada was preparing to go to America as the leader of the Japanese Peace Delegation.)

to study English, while Mr. Tada entered Middle School in Kyoto. Both returned home in vacation-periods, and it seems that during such periods Mr. Yamamoto taught Mr. Tada world history and other subjects. This relationship doubtless formed a strong influence toward bringing Mr. Tada into the Christian faith.

Later, Mr. Tada entered Meiji Gakuin in Tokyo. Not only was he a superior student, but by his mature bearing he won prestige among his fellow-students, and often represented them at meetings of one kind or another. Thus it happened that, as a representative of Meiji Gakuin, he attended the first summer-school of the Y.M.C.A., held at the Doshisha in 1889. In the course of that conference, it happened that the famous Joseph Hardy Neesima accosted Mr. Tada in an intimate way, saying, "I hear that you are teaching mathematics at your school." To be thus unexpectedly greeted by this hero of the faith whom he had long revered, made the heart of the youthful Tada leap for joy. As a matter of fact, Mr. Tada, while a student in the theological department of Meiji Gakuin, was teaching mathematics in the lower classes of the institution.

That Mr. Tada was possessed of keen mentality, and might have filled a respectable place in the world as a scholar, is indicated by the fact that his thesis for graduation from the theological school, entitled "Modern Criticism and the Fourth Gospel," was published in Mr. Uemura's magazine, "The Japan Review." But, while possessing such gifts, Mr. Tada dedicated himself to pastoral work, and gave almost fifty years of his life to one single church—something that has been seldom seen in the history of ministerial work throughout the entire world.

On graduation from the theological school, Mr. Tada became the capable assistant of Mr. Uemura in the pastoral and evangelistic work of the Ichibancho Church—precursor of the Fujimicho Church of today; he also served as superintendent of the Sunday School. At the same time he lent his aid to the preaching-place at Ichigaya—precursor of the present Ichigaya Church.

Mr. Tada took up his work in Kochi in 1893. In the following year, while retaining his pastorate, he left for New York, where he spent two years in study at Union Theological Seminary. Concerning his pastorate at Kochi, Mr. Tada once said, "Strange to say, or really under the direction of Providence, from the time that I was sent to this church up to the present, I have never once carried a letter of resignation in my pocket. It did happen once that an elder advised me to resign, but I replied, 'I positively refuse to resign.' Yes, in my long pastorate at Kochi, I see the direction of Providence."

Several years ago I (Saba) was invited to attend the celebration of the fiftieth anniversary of the Kochi Church, and the 40th anniversary of Mr. Tada's pastorate. At that time I remarked to Mr. Tada: "You, with your

gifts of discernment and tact as a church-statesman, must during these years have many times received invitations to come up to the Capital. Often your friends have slated you for some such high position as that of head of the governing Board of the Church of Christ in Japan, or President of Meiji Gakuin, or Chairman of the National Christian Council, or Pastor of the Fujimicho Church, or President of the Japan Theological Seminary (Nippon Shingakko), and have begged you to come up to Tokyo, but every time you have definitely thrust aside the out-stretched hands, and clung to your 'old maid's' life here. You certainly must enjoy living in this town, or else—" To this Mr. Tada replied, "As you say, I have often been strongly urged to come away, but I have a sense of mission to this place, and it has always been my deepest desire to spend my whole life as a country-pastor, and so I have always declined these invitations. When I was still a child, I used to think: 'If I can only live to be thirty years—', but in later years I would say: 'If only I can round out this year—', and so before I knew it, I reached a good old age, and next year I shall be seventy. And I feel as though I can still go on working for some time. But I hope that my congregation will now begin to think about my successor. It may be difficult to discuss such matters while I am still here, but I hope that they will frankly face this matter for the sake of the next fifty years of this church. It happens not seldom that when a church has not taken such measures, it suffers great shock when its pastor dies. Meanwhile, since one does not realize his own weaknesses, I hope my parishioners will not fail to pluck my sleeve occasionally."

Thus, Mr. Tada reached a good old age. Meanwhile, since he was still working so energetically, no one of us was expecting his end. His was a great career—famed moderator gifted in many realms, a most successful pastor. One day, in reminiscent mood, he said to me, "The longer I continue in pastoral work, the more profoundly I realize how difficult it is." How humble he was!

Recently he was preparing to go with the Peace Delegation to America, and I saw him intimately when he came up to Tokyo in connection with that matter. He seemed very vigorous, and enthusiastic about his plans. Miss Michi Kawai remarked to me one day, "I am much relieved since Mr. Tada has become the leader of our delegation." However, on the 21st of March, while on a boat returning home from Kobe, he was stricken with acute pleurisy. He was given the best of medical care, but two days later this strong man of the faith passed over quietly into the upper world. He had reached the age of seventy-five years.

—April 10th.



## America's Danger

Translation by compiler's associate.

Today Japan is suffering from the consequences of over-population and cultural advance. Up to the time of the Manchurian incident there was a feeling that education was meaningless. We did much for the young people but we were depressed bitterly by its futility.

The world had already been occupied by the advanced nations and hemmed in by treaties and warships. Even if there did remain vast deserted wildernesses there was nothing which the nations which developed later could do about it. Legal immigration was prevented. Peaceful competition was interfered with by high tariffs and other vicious devices.

It was natural that such conditions had to be broken down. While gold and resources are over-abundant in one place hunger is imminent in another. Advice with battleships and national flags by which stronger nations get weaker ones to consent to inequalities is called a treaty.

Britain and the United States dare to use this violence to the utmost without moderation. Especially the United States behaves as if she were an angel who has a mission for world salvation,—calling on the name of God and claiming justice on its side. Such outrageous conduct is inexcusable.

The President of the United States is talking about humanity and justice even at this time when Japan is at a stalemate, and is oppressing her and letting abundant materials decompose and waste. We should not forget that this same country has sent out a tremendous number of missionaries in order to Christianize the world. Utter amazement seizes us when we think of their large sale of war materials.

The failure of Czarist Russia was rooted in the misgovernment of politicians for their own profit. At the Battle of the Japan Sea the Japanese fleet with only three small-sized torpedo boats sank and destroyed the Russian fleet of over fifty warships. This was due to the low morale on the Russian side.

The President of the United States is striving to arouse hostile feelings, among the people, in the name of justice and humanity. He is making a desperate effort to produce war materials. The thing, however, which seems ironic to us is the strike news. In his speech the President emphasizes the fact that the United States is at a time of national crisis. Even granting that Americans are individualists, if this is true, strikes are outrageous. We suspect that the national crisis is only the shouting of politicians. The people do not yet feel as desperate as the politicians, so such trouble occurs.

The soldiers and sailors of the United States are from the laboring class.

In the present condition in the United States, we believe, we find one phase of Czarist Russia at the time of the Russo-Japanese war. I am afraid that the President is driving the people to a crisis which will involve its destiny and so force them to be conscious of their critical condition.

—*Editorial*—April 10th.

## DIGEST OF ARTICLES FROM THE "KIRISUTOKYO SEKAI"\*

Translated by WILLIAM WOODARD

### The Basic Trends of the World and Its Salvation

Anne M. Lindberg has recently written a book in which she says: while the people of Britain and the United States are on a wave of the past, Germany, Italy and Russia are on a wave of the future. That is the reason why the latter are strong. The British and Americans, deserting their long-cherished democracy, should be on the wave of the future.

In the United States opposition to this assertion is strong and discussions are hot. I think it is true that Germany, Italy, Russia, and Japan are on a new wave. The democracy of Britain and the United States has become old. But we should not say that it is bad because it is old or good because it is new. And I don't like the expression "wave." We must pay attention to the thought and forces which are moving under the current waves. What are they? Recently Prof. Nevins of Columbia stated that the trend of evolution is important and that a wave which contradicts this will perish.

I think there are certain trends which are more profound than evolution. They are the fundamental existential forces of the human world. The most conspicuous are: the nation, the individual, and the world. These stand in close relationship but are not a unity. In many cases they develop separately. In ancient history the nation developed first, then the individual, and the world came afterward. In modern times, however, occurred the rapid development of the individual and from this arose democracy. Then as a reaction came communism and following this the counter reaction of national totalitarianism. Even Britain and the United States are under-going great changes toward totalitarianism. And they are engaging in a fierce conflict. Without exception the woes of today originated from this conflict.

National totalitarianism must be a "wave of the future" but when it develops too much and oppresses the individual and the world bad results will follow. To avoid this the individual and the world should develop properly.

Recently, profound interest in science has been aroused. Science is for the service of national defence. There is no boundary in the field of scien-

tific truth. But science does not develop in the realm where freedom does not exist, so Americans say that such scientists as Newton, Darwin, and Einstein are not permitted to emerge in a totalitarian nation.

Furthermore the problem of economics is the most important in the world today. Its solution can only come from the concerted effort of the individual, the nation and the world. No single effort is sufficient.

Such a consideration brings us to the thought that science and economics are working for the proper settlement of all forces. However, they remain material and mechanical. The world cannot be saved by such things alone. The power which can save the world and mankind should be a religion. This leads to the hope for the development of Christianity which gives the right place to the individual, the nation, and the world and has the power to develop them.

Some people attack Christianity because of its individualistic and universal nature. But the individual and the world as well as the nation are important existential forces which need proper spiritualization. We, therefore, feel the need of Christianity. Of course, we think a national religion is necessary, but this national religion should have the spirit of "Hakko-ichiu" and the function of serving the world as the prophets of Israel taught.

—Rev. Y. Yamaguchi—April 3rd.

### The new attitude toward "Service" produced by the Church

The situation Japan faces today in East Asia is part of a world transition. Its revolutionary character is directly bound up most deeply in this historical crisis. The military activity of states reflects at once the political and economic situation and this also may be presupposed for the thought and cultural revolution. From this view-point we can say that this is a period of spiritual revolution.

Looking at internal affairs, industrial Japan is shifting from light to heavy industry, a new national economy is gradually being brought about by a national strengthening and unification of capital. Parliamentary Party government dependent upon free economics and vacillating bureaucratic administrative machinery has become useless. From simply a movement the Throne-Rule-Aid idea organized into one authority, is moving forward to political power in spite of powerful opposition. In order to meet world changes it is natural that an internal structure, which corresponds to it, and a spiritual and ideological renovation which will support and strengthen it, are needed.

The spirit which should be put into the Religious Bodies Law is this spirit of cultural renovation, and the unification of Christian churches which should be pushed, should be the realization of this renovating policy. Unless



there is a clear consciousness of this spirit in the Christian churches any union will be meaningless and sure to fail.

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It is the same with social service in the churches. Up to now the word "social service" was a term used by liberals and social reformers. It may be said that people who recognize the existence of the class conscious society of liberal economics which assumes the confrontation of capital and labor, and think it possible to reform society by lessening this confrontation, have corrupted the term "service" which had high religious meaning in the industrial world and also in the ordinary side of general social life by giving it a secular and utilitarian meaning. Calling mass production for a small profit "social service" is an example of this. Without considering the motives and social effects, this making "service" as something to sell or force, as if social service could be used as a panacea or charm to bring about an ideal society, has aroused scorn and mistrust in the social service of the past. I fear there is a danger that the church will take this liberal, humanitarian sentimental attitude and apply it to this age.

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This age will not permit the confrontation of capital and labor. The times forbid a class conscious state, a high defense state is at once a moral state and a cultural state when it makes race the basis of national unity and is permeated with the idea of the sublime Imperial Way.

We serve the state. We serve the national society. Indeed, we do not serve the Bourgeoisie society which belongs to the "Watchman State" (*Yakokokka*), according to liberal terminology, which maintains the army and police for the purpose of giving unlimited protection to the free activity of capital and private profit in order to defend individual freedom and rights. We do not serve for humanitarianism or for sentimental charity, but with gratitude to God and the Fatherland which gives birth to self denial and the sense of duty. Therefore, the social service of the church is fundamentally religious and at the same time a strictly rational judgment of the world is required. That is, an understanding of the nature of the world and an appreciation of actualities. In this sense social service can be done in its proper place. Therefore, in the social service of the church emotion and reason are one and must always be in harmony with God and country.

Without taking this point seriously even though you speak of social service with great energy, it is mere lip service. It invites the mistrust of people and the scorn of leaders and doesn't serve to build a church, which should be a castle on the hill or the salt of the earth to the national society.

—K. Takenaka—April 24th.

### A Shortcoming of Religious People

(The article begins with the story of the parents of Jesus travelling a day's journey homeward without noticing that Jesus was not with them and then he goes on to mention how, not only individuals, but groups and movements start out thinking that Jesus is with them only to discover later that he has been left behind. The writer speaks of the ill-will and scoffing in the early church councils, of the Crusades, of the Reformation, and the Oxford Movement. To illustrate his point he ends by reference to the new Union Church which is about to be launched.)

"We are in the center of world turbulence and we firmly believe that God is in our midst in a special way and has chosen our church for a special blessing for the future. I pray that through the Union Church He will give to the churches a gift which the churches of the world have not yet experienced. Now we have come to the council which will deal with the practical aspects of the Union and when we consider the negotiations which will follow we have the conviction that God is with us, but is this really so? We must examine our conscience in this matter.

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In personal life and in the history of the church we have believed that God is with us, but when we actually face the practical situation often we must see that it is not so. Truly, as believers, we then sense a fatal defeat. Jesus' parents thought that he was with them as they started out, but at the close of the day's journey when they wanted to speak to him they discovered that he was not there. Christians, who believe that God is with them, but do not speak with Him, travel along their own way and even though it be a holy highway, there is danger of God not accompanying them.

What ever we may deal with, I feel acutely that we must not neglect the prayer life, speaking and listening to God. As our church makes this new start I pray that this defect will not be repeated.

—Rev. Y. Serino—May 29th.

### ARTICLES OF INTEREST AS THEY APPEARED IN "THE NIPPON METHODIST JIHO"

#### The Christian Church and the New Order of Scientific Technique

A few days ago our newspapers brought us the news that in the Mediterranean Sea a fierce battle between the British Navy and that of Germany had been fought resulting in the sinking after a few minutes' struggle of the British battleship "Hood." The whole world admired the wonder-working

power of Germany's scientific technique. But then only the next day we were informed that the gallant and victorious battleship "Bismark" of Germany had received a fatal blow dealt by an air squadron of the British Navy. Then again the world was in admiration of the scientific technique of the British Navy. While fresh from these events, we were also reminded of the unsurpassed progress of the scientific technique of America by the so-called fireside talk of President Roosevelt which has held the whole world's attention.

Our newspapers report that as a measure against the present emergency, our government has set up a bureau of investigation of scientific technique within the nation, and has announced that Japan will carry on an independent scientific research under a procedure singularly Japanese. We know that the cry for highly mechanized fighting forces of Japan came as the result of the so-called "Nomonhan incident" last year. However, important it may be for victory to serve the country with the zeal of self-sacrifice, more important is the unification and centralization of all branches of scientific enterprise in the nation with patriotism at the center. This spirit has been time and again demonstrated by the Japanese army in China.

It must be admitted that the technique of science in our country, though it excels those of other countries in certain fields, is inferior to those of other nations as a whole. Yet we know that in spite of such a handicap, our superior national character has made wonderful scientific progress shoulder to shoulder with those of the most advanced nations of America and Europe. It goes without saying that from now on our education must encourage the scientific spirit of our people. It is praiseworthy that our young people of today, unlike those of the preceeding generation who were almost indifferent to this attitude of life, have been aroused to scientific spirit. Sensing the glorious future of Japan, we are unable to conceal our optimistic view.

History tells us that in Europe during the 19th century there was a conflict between science and religion, involving many painful situations. Fortunately in our country there was no such conflict, the circumstance of which might be attributed partly to the unscientific attitude of the Japanese people. In other realms, there have been manifest, I think, great ethical principles based on the traditional spirit of our people. But it seems most likely that our people some day will have to face a more complex problem in the realm of spiritual culture. As in Europe where the spirit of science has been based upon materialism, Japan will, sooner or later, have to confront the same tendency. But true scientific spirit should not rest upon materialism. What begets science is the power of originality. This should be the basis of all sciences—nay, I believe, it is science, when it is concentrated and takes a concrete shape. In recent times the so-called philosophy of tech-



nique has caused great concern among philosophers and technical authorities who are profoundly concerned about the relationship between the spirit and the technique of science.

The present tendency among scientists, who in the past considered themselves, in abstract terms, as universal good, is now to think of themselves and their technique as integral parts of their respective countries. The individualistic attitude which prevailed among scientists in the past has almost completely disappeared. This points to the inevitable thing the nationalization of science.

We who are in the Christian faith, too, must fully grasp the significance of the relationship between our belief and the scientific spirit of today. For many years we who are Christians looked upon science as based solely upon materialistic philosophy. As a consequence, we neglected our contact with the scientific world. Of course, the nature of religion differs greatly from that of science. We must, however, clearly understand just where their differences lie and where their similarities are to be found. Science, when viewed in this spirit, ceases to be hostile to religion, and becomes rather its interesting supporter. The wide dissemination of such a view of science as this should constitute the major part of the task of Christian education. It is to be regretted that in the past the Christian Church has shown no concern in this direction.

While we look to Christian scholars for the dissemination, throughout the world, of a proper religious attitude toward science, we urge all the churches in Japan to endeavour to make known through the Church Union the fundamental stand of the Christian people on the question of the relationship between religion and science. Such an endeavour as this on the part of the Christian faith will unquestionably strengthen the foundation of scientific Japan, and establish a basis on which it will be possible for religion and science to render service to each other.

Now, when scientific Japan stands organized, when the scientific mind of our youth is high, and when there exists a close relationship between the spirit of science and the national spirit, the great responsibility not only of Christian scholars but of the entire church is to make clear the part which the Christian faith will inevitably play in the new order of scientific Japan. To the entire world, it should be made clear, also, that the newly effected Church Union, which has embodied in it all the characteristics of Japanese life, stands as an expression of Japanese patriotism. One of many vital questions that confront Japan today is what position should those scientists, who are ardent adherents to the Christian faith, take in the new order of scientific Japan.

—M. Kitoku, Editor.

### The Motive Power of Service

It may be said, I think, that the life of the Christian is a life that rejoices in its belief in God. The Christian, unlike the believers in other faiths, not only believes in his God, but also rejoices in his belief. This joy of belief is the basis of Christian service, and it blossoms out into beautiful flowers, and bears fruit in abundance.

The business of the non-Christian people throughout the world, it must be confessed, exists merely for the sake of business. But the business of the Christian people should not be such. The business of the Christian is something more than that. It is built upon the joy of belief which becomes the motive power of Christian service. In evangelism the same idea should be the guiding principle—evangelism not simply as such, but as the natural fruit of the joy of belief.

Within the church, the opinion that this enterprise or that should be undertaken has been often heard, but we hardly see anything of value that has been accomplished thereby. The cry for evangelism also has been loud, but with no praiseworthy result. What is the underlying cause of such failure? In my opinion the underlying cause is that the foundation of the enterprises of the church has not been firmly established. What is the foundation? It is the joy of belief.

Belief with joy is the motive power of service. Belief as the motivating power of service is certainly a great question that demands our serious consideration. Conscious only of the importance of service, we have often neglected to consider the importance of the motive power that generates the spirit of service.

In the Bible we learn the important role which is exerted by the joy of belief. If we read the Acts of the Apostles, we find how the enthusiastic activities of the Apostles were carried on. But I wish to point out to you a passage which tells you about the joy of belief. In First Peter 1:8, Peter said, "whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

In this verse, we learn what sort of a thing the joy of belief is. Two things, unique in the joy of belief, stand out here clearly. One is joy unspeakable. Truly great joy is hard to express in words. The joy of a parent who has lost his beloved child, and who finds him, when he has lost all his hope of finding him, indeed, is beyond human ability to describe. When, in an hour of prayer, we feel the presence of God, we cry out—Father!, and can utter no more. The joy that we can tell in words is not the joy that is genuine. The other is joy full of glory. This joy is not like the joy that is

carnal and self-centered; neither is it temporal and transitory. The joy full of glory is genuine, holy and eternal.

We must not forget that such joy comes only from a great source—a fountain-head inexhaustible. Concerning this source, Peter says, "Receiving the end of your faith, even the salvation of your souls."

Salvation of soul means that one's past sins are forgiven, that one is in all his relations with others guided by the Holy Spirit, and that one is, therefore, entitled to the eternal life of the future. Our salvation is not gained through our own power; neither through our merits, nor by money. Peter tells us exactly how we have received our salvation—entirely as a gift of God.

The salvation of souls is the end or the goal which humanity strives to reach. This is the greatest question that confronts humanity, as it is a question not of the temporal but of the eternal. But today is salvation of soul so momentous? Is it not the salvation of body that is of first importance? Do we not consider the salvation of soul as only a secondary matter? But these are not the sentiments of the joy of belief. The salvation which rejoices with joy unspeakable and full of glory is the salvation that will be received into the Kingdom of God. Paul says that the Kingdom of God rejoices in righteousness, peace, and in the Holy Spirit. This is joy unspeakable and full of glory, because it springs from the Holy Spirit.

There must be something that should accompany the belief with joy. That is the love for Jesus Christ. This should run parallel with belief in him. It is impossible to believe in Jesus without loving him. The love for Jesus is born out of the assurance of the salvation of soul.

The love for Jesus and the joy of belief in him is the fountain-head of Christian service and the motive power of evangelism. Any service or any evangelism that does not spring from this source and this motivating power would be like a pump over a shallow well. So the usefulness of the pump under such circumstance would be only temporary. In other words, such service exists only for the sake of service, and such evangelism only for the sake of evangelism. They cannot in effect go beyond that. With the knowledge of the belief with joy as the great source of service and as the great motive power of evangelism, we must have a profound self-awakening. We must ask ourselves: Today does this joy of belief in the above sense flow out from our church? Do we put the question of the salvation of soul in the first place?

In the Bible there is a beautiful story of service, a service by which Jesus was deeply moved. It is the story concerning the attitude of a woman as found in the 7th chapter of Luke. She brought a bottle of perfume and a jar of ointment. She anointed the head of Jesus with the ointment, washed his feet with her tears, and dried them with her hair, while she kissed them



and poured the perfume upon them. But the Pharisees who were in the same room saw it, and rebuked her for such doings. Jesus, on the contrary, considered the service beautiful. The reason for Jesus' approval of her act is obvious. She did what she did, because she loved him. It was a service that sprang from the joy of belief. Her sins were forgiven her, and her joy of salvation overflowed. That was why she loved and believed in him. She could not suppress her feeling of gratitude and joy. As a result she dared to do such an act as that, which might be considered, then or now, rather bold.

From this story we should learn what sort of service we must render to Jesus. The service that is acceptable to him is the service that finds its origin in the joy of belief—a service which springs spontaneously from the heart of love for Jesus, a service that arises out of the sense of gratitude for salvation.

Let me repeat. However great a service may be, however strong an evangelistic campaign may be, Jesus would not accept them, unless they sprang from the love for Jesus and from the joy of belief in him, and unless they were accompanied by the power to effect the salvation of the soul.

—*K. Nakamura*, Acting Superintendent.

# The Missionary Mind

## INTERNATIONAL MISSIONARY COUNCIL

June 2, 1941.

156 Fifth Avenue, New York, N.Y.

The Rev. Darley Downs,  
The Rev. Theodore D. Walser,  
The Rev. T. T. Brumbaugh,

My dear Friends:

I have just returned from Chicago where we had a final meeting of three days with the Japanese delegation. I am trying to send this letter by the same steamer by which most of them will return to Japan so that you may have some direct and independent word regarding their visit to this country. Owing to the pressure of time I must make this a very brief statement and I have not had the opportunity as yet of preparing any carefully considered summary as a report of the conference that we have had with the delegation.

I want to express in the strongest possible terms my opinion that this visit has been greatly worthwhile. The full results cannot be measured immediately for they will continue to appear in the months and years to come. The value of the visit is especially in connection with the relations of the churches in Japan with those in America. Due to the many rumors that were spread abroad, to inaccurate reports and in a few cases to misrepresentations, there was a real danger of a widening rift between the churches of these two countries. This visit has helped greatly to overcome that tendency in these relationships. Our confidence in the leadership of the Japanese churches has been deepened, and we are confirmed in trusting the integrity of the faith and conscience of the Christian leadership in Japan. We have a better understanding of the interacting forces that have brought about the union of the churches in Japan. We have a clearer idea of the proposed organization of that Church. We rejoice in the historic doctrinal basis upon which the Church is being founded. With reference to the future place and work of the missionaries, we are willing to be patient and we believe that a mutually satisfactory relationship will be established without undue delay.

Concerning political relationships between Japan and America, the delegation has faithfully observed the necessary restrictions and has refrained from the public discussion of these questions. In our private conferences we have had opportunity for the freest exchange of information and opinion. I do not think that very much has been accomplished with reference to

these political questions. The delegation brought us little of any new information for the American public has been abundantly supplied with direct reports from reliable observers in all the countries of East Asia and the flood of magazine articles and books concerning Far Eastern political questions is almost overwhelming. The Americans who participated in our private meetings faithfully endeavored to get the point of view of our Japanese visitors and tried to see things as they did. That experience has been helpful.

.....

There are a number of other points about which I should like to write but this is all that I can do at this moment. Of course the deputation will make its report and therefore it is not necessary for me to refer in detail to all that they have accomplished.

With cordial greetings,

Yours truly,

A. L. Warnshius, *Executive Secretary.*



# Book Reviews

Prepared by JOHN C. SMITH

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*THE TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN, Second Series,*  
*Vol. XIX, December, 1940, 307 pp. ¥8.50.*

This volume of the Transactions of the Asiatic Society of Japan contains three separate articles, the first of which, "Some Notes on the Sakazuki and on the Role of Saké Drinking in Japan," by U. S. Casal, is in itself almost book-size. The introductory section of this first article was read as a paper before the Asiatic Society in Tokyo. In the book it consists of only forty-three pages but it is of great interest because, as the author writes, the subject has "not received even the scantiest attention from any foreigner, and very little from the Japanese themselves."

The author begins his study from the standpoint of the cups themselves but soon is led into giving a very adequate history of the custom of saké drinking in Japan. It is this last which is of interest to the general reader. Because the custom had its beginnings so early and because it is associated with many ceremonies in Japan any careful student of Japanese customs and psychology cannot neglect it. The study which the author gives is both interesting and scholarly. The reader learns a great deal with the minimum of effort. Some of his sectional headings are: Saké in Mythology, Religion, Early History and Legend; On the Symbolism of Drinking; The Technique of Sakazuki, etc.

The body of the author's study is followed by thirty pages of notes and comments on various items which he has mentioned in his report. This is followed by sixteen plates containing pictures of saké cups and other paraphernalia and by several pages of notes on the same. An index and glossary with some added references is included in the remaining seventy-five pages of the work. One cannot but judge that this hitherto untouched subject has been adequately and completely dealt with in an interesting and scholarly manner.

The second article in this volume was also read as a paper before the Asiatic Society. It is "Rice in the Cultural Life of the Japanese People" by James A. Rabbitt. Even a casual student of things Japanese would suppose that the article of food which is so important in this country would also have a symbolic meaning in the land where almost everything is a symbol. The author deals with this symbolic meaning in sections on rice in Japanese

literature and religion. He ends with a discussion of its socio-economic influences. The use of rice in religious ceremonies is dealt with at length. On the whole the treatment is not as interesting or so thorough as in the first article in the volume. Seven pictures of activities and paraphernalia connected with rice are printed at the end of the article.

The third article is the shortest of the three and has the least interest for the general reader. It is "The Origin of the P'i P'a" by Shigeo Kishibe and is a modified version of an article in Japanese by the author in the *Kokogaku Magazine* in 1936. This reader had never seen or heard of a P'i P'a, but soon discovered it was a type of stringed musical instrument in use in both ancient China and Japan. By tracing the history of the instrument in both countries the author adds another link to the connection between the cultures of the two neighbors. Ten pages of pictures add to the informative value of the article.

The Asiatic Society is to be congratulated upon the continued excellence of the paper and the printing in this volume.

*AMERICAN FAITH*, by Ernest Sutherland Bates. W. W. Norton and Co., Inc.  
479 pp. \$3.75.

The subtitle of this unusual book explains that the author seeks to study the Religious, Political, and Economic Foundations of American Faith. The author, now deceased, was qualified for his task by reason of his being a student and writer in both the field of religion and the field of history. It is his combining of the two upon the American scene which gives the book its value.

Book One deals with the European heritage in which the Reformation is regarded as a social revolution with both a left and right wing. This nature of the Reformation is revealed by a study of the pre-Reformation sects, the Cathars in the south of France and Lollards in England. The compromise which Luther made in order to satisfy his aristocratic followers is clearly brought out. This treatment of the Left Wing ends with the story of the Anabaptists. The Church of England, Calvinism, Presbyterianism, and Congregationalism the author regards as the Right Wing of the Reformation. These movements began as reformative but ended with social ideals that were without practical application.

It is the author's contention that these potential ideals of personal liberty and social equality were given their opportunity with the settlement of America. He endeavors to show this by a rather detailed religious history of the early colonies. And since in those days religion was very closely related to secular history, the story we have is of secular history from the religious viewpoint. Virginia, Maine, the Puritans, the Pilgrims, Rhode

Island, Connecticut, Maryland, and Pennsylvania are treated in turn and in detail. The author's knowledge of history insures that these details are interesting and informative, not the mere repetition of the stories which every school-boy knows. Some of the stories he tells are truly worth remembering as revealing the true spirit of America at that time, an America which was seeking religious freedom for herself but often refusing it to others. But in spite of failures the idea was working in the minds of men and finally began to prevail over their prejudices.

The author next traces the founding of the Republic and the compromises which were made by Jefferson and others in order that the vague ideal might be materialized. He shows how even in the new republic an "elite" was soon formed and against it a revolutionary party came into being. It is in this section that the author best expresses his theme that the ideal is forever seeking to find expression in American life and that it is deeply rooted in religion.

The last section of the book deals largely with unusual religious groups which have grown up in America: the Mormons, the Shakers, the Oneida Community, etc. In each case the social causes of the group's emergence are emphasized. The book ends with a comparison of the religion of the North and the South just before the Civil War.

This book is well written and reads easily in spite of the wealth of detail which makes it almost a text book of early American Christianity. It ought to be read and studied by everyone who wants to understand the connection between the political and religious ideals of America.

*IN THE STEPS OF ST. FRANCIS*, by Ernest Raymond. H. C. Kinsey & Co., Inc. 372 pp. \$2.50.

The author is an Englishman, a writer of plays, essays, and a dozen or more novels. He is a Christian but not a Catholic. He is scholar enough to know the controversies which have raged and still rage over details of St. Francis' life. But his purpose is "to make as vivid and memorable as possible the impact of St. Francis upon this modern age of ours, . . ." He does this by weaving together two stories. One is his own story of following the trail Francis made and visiting the places of his birth and activities. The other story is the story of St. Francis himself, a story which "is just about the most human and most moving in the libraries of Christendom."

The outline of that life needs no retelling here. It has often been told and told well. Raymond's story is best when it deals with the early days of St. Francis, both in relation to his family and to his first small group of disciples. Pietro, the father, so solid and so unseeing, yet so human, lives again and we see him trying to deal with this son who forsakes all that the



wealthy merchant has given him. And the gradual revelation that comes to St. Francis is presented in such a way that it appears to come naturally. His betrothal to poverty was not the decision of a moment but the result of many experiences, some of them of little importance at the time.

The fellowship of that little band of followers is also well presented. It is the author's purpose to show what St. Francis can mean for us moderns and his picture of the first disciples is a very appealing one. We are almost tempted to forsake the complexities of our age and become one with them ourselves. When this same group gathers about St. Francis before he dies we see something of what true Christian fellowship may mean.

Through it all the figure of St. Francis moves with his impetuosity and his humility, his lack of organizational or executive ability and his unconscious talent for the dramatic. And behind it all there is the sense that St. Francis appeals to us because he himself has found the One who is real. The fact that his life was satisfying leads us to hope that ours may be too, if we but find the Real beneath the accumulation of things in our material world.

We owe a great deal to men such as Raymond, who with the talent of an experienced novelist and the reverence of a religious are able to make the drama of faith live anew.

# News Notes

Compiled by RUSSELL L. DURGIN

*CHRISTIAN FELLOWSHIP DEPUTATION.* Reports from various sources indicate that all the meetings and conferences attended by the Japanese Christian Fellowship Deputation, announcement of which was made in the last Quarterly, have been far more successful even than had been anticipated. The main conference was held at Riverside, California. The personnel of the American group at this conference was as follows:

Rev. Bishop James Chamberlain Baker, D.D., LL.D.

Rev. Roswell P. Barnes, Associate General Secretary of the Federal Council of the Churches of Christ in America.

Mrs. Robert L. Bowen, Vice-President of the American Board of Commissioners for Foreign Missions.

Rev. Albert Edward Day, D.D., LL.D., Minister of the First Methodist Church, Pasadena, California.

Rev. Ralph E. Diffendorfer, D.D., Secretary of the Board of Foreign Missions of the Methodist Episcopal Church.

Mr. Galen M. Fisher, formerly General Secretary of the YMCA in Japan.

Rev. Douglas Horton, D.D., Minister of the General Council of Congregational Churches in USA.

Rev. Paul C. Johnston, D.D., Minister of the Third Presbyterian Church, Rochester, New York, and President of the Board of Foreign Missions of the Presbyterian Church in USA.

Prof. Kenneth Scott Latourette, Ph.D., D.D., Professor of Missions and Oriental History in Yale University.

Miss Sarah S. Lyon, Secretary of YWCA.

Rev. Emory Ross, LL.D., General Secretary of Foreign Missions Conference of North America.

Rev. Luman J. Shafer, Litt.D., Secretary of the Board of Foreign Missions of the Reformed Church in America.

Rev. Bishop W. Bertrand Stevens, Ph.D., D.D., Bishop of Los Angeles, 1928,

Mrs. Augustus Trowbridge, formerly President of the Council of Women for Home Missions. Member of the Women's Cooperative Commission of the Federal Council, National Committee of Church Women, and Executive Committee of the Home Missions Council of North America.

Rev. A. L. Warnshius, D.D., Secretary of the International Missionary Council.

Rev. Adbel Ross Wentz, Ph.D., D.D., President of Lutheran Theological Seminary at Gettysburg.

Following this conference the party proceeded by different routes to New York. Messrs. Matsuyama, Saito, Axling, Kozaki and Miss Kawai travelled to New York through Houston, Atlanta, and Washington.

Bishop Abe, Mr. Kozaki, Mr. Matsuyama and his son, Mr. Saito, and Dr. William Axling sailed on the "Tatsuta Maru" from San Francisco and arrived back in Yokohama on June 20. Miss Michi Kawai plans to sail on June 20, arriving in Yokohama on July 4. Dr. Kagawa and Mr. Ogawa are remaining in America for additional meetings and will return in August. On May 31 the following cable was received from Dr. William Axling:

"We have held group gatherings in 30 cities and have held a three-day conference with 50 mission administrators at Atlantic City, New Jersey. During the last two weeks, the deputation members met key leaders, visited universities and addressed denominational conventions. We are here (Chicago) for a closing conference."

#### *CHRISTIAN FELLOWSHIP DEPUTATION LEADER CALLED BY DEATH.*

The entire Christian community in Japan was shocked by the news of the sudden death on March 23rd of Rev. Shiroshi Tada. Rev. Tada had been chosen as the head of the Christian Fellowship Deputation and his unexpected death means a great loss to the Deputation. Rev. Tada was born in 1867. After graduating from Meiji Gakuin and the Seminary, he was invited to the Kochi Presbyterian church in 1893. In 1894 he entered Columbia University and the Union Theological Seminary. Upon his return from the United States, he resumed his pastorate of the Kochi church and continued his ministry there until the time of his death.

Under the able leadership of Rev. Tada the Kochi church became one of the strongest congregations in Japan. The membership of the church is about 2,000 and the average attendance on Sunday morning is over 300.

Bishop Y. Abe was chosen to take the place of Rev. Tada as the head of the deputation. (N.C.C. Bulletin)

*REVISION OF OLD TESTAMENT.* At the last General Assembly of the National Christian Council a resolution was adopted, asking the Executive Committee of the Council to take steps looking towards the revision of the Old Testament. The Committee on Literature of the National Christian Council has taken the matter under consideration and a sub-committee consisting of Rev. I. Miura (Lutheran), Rev. J. Asano (Presbyterian) and Rev. T. Miyakoda, the General Secretary of the Council, has been appointed to investigate the possibilities of making such a revision. (N.C.C. Bulletin)

*THE CONSTITUTION OF THE CHURCH OF CHRIST IN JAPAN* is now being studied by the officials of the Department of Education. It has been hoped that final approval would be given in time for announcement at the inauguration of the United Church on June 25th.



**INAUGURATION OF THE UNITED CHURCH OF JAPAN.** The inauguration meeting of the Church of Christ in Japan was held at the Fujimicho Church in Tokyo on June 24-5, 1941. Approximately 300 officially elected representatives from all the church will be present at this meeting. The eleven blocs which will be represented at this meeting and the number of representatives to be sent are as follows:

Branch 1.	(Presbyterian)	86
" 2.	(Methodist, including Methodist-Protestant)	67
" 3.	(Congregational, United Brethren, Evangelical Christian)	58
" 4.	(Baptist)	10
" 5.	(Lutheran)	10
" 6.	(Seiko Kwai)	
" 7.	(Japan Evangelistic Churches)	13
" 8.	(Japan Sanctified Churches)	10
" 9.	(Kiyome Kyokai)	10
" 10.	(Independent Churches)	11
" 11.	(Salvation Corps.)	10

The two sub-committees on the inauguration, namely, Personnel and Activities, have been hard at work and will be prepared to make reports.

**JAPAN CATHOLIC CHURCH GRANTED RECOGNITION.** An event of major importance in the history of the Christian movement in Japan was the official announcement on May 3rd by the Department of Education that the Roman Catholic Church had been granted recognition. This church is therefore the first Christian body to be recognized under the Religious Organizations Law. The name of the church is *Nihon Tenshu Kokyo*. The *Torisha* or official head of the church is Archbishop Tatsuo Doi. Father Doi was elevated to the archbishopric by the Holy See on December 3rd, 1937.

There are at present fifteen dioceses in Japan. Up until the end of last year, the bishops at the head of these dioceses with the exception of those of Tokyo and Nagasaki were all foreigners. At the present time, however, all the heads of the dioceses are Japanese. The church has also decided to become financially independent of aid from abroad.

Catholic missions began in Japan with the arrival of Frances Xavier in 1549. Phenomenal success was achieved by the early Catholic Missionaries, but in the early part of the 17th century, Christianity became a forbidden sect in Japan; foreign priests were expelled and Japanese believers were severely persecuted. After the reopening of the country in 1858 Catholic missionaries returned. According to the statistics for 1939, there are in Japan 117,769 believers; 16 bishops, 458 priests of whom 311 are foreign, 278

brothers of whom 126 are foreign and 1,279 nuns of whom 772 are foreign.

(N.C.C. Bulletin)

*VISITORS FROM CHINA.* During the past quarter a number of prominent Christian leaders from China have visited in Japan. Mr. Harry T. Silcock, head worker in the Shanghai Friends Center, which is supported by English and American Friends, was in Tokyo for two weeks from March 14. During his stay in Tokyo, Mr. Silcock met with the Executive Committee of the National Christian Council and also had a full program of engagements with representative Japanese leaders.

Rev. John Hayes arrived in Tokyo from Peking on April 4 and remained in Japan about ten days. He had been invited to make a visit to Tokyo under the joint auspices of the National Committee of the YMCA and the National Christian Council. Mr. Hayes is the principal of the School of Chinese Studies, formerly called the Chinese Language School. A reception was given to Mr. Hayes by the National Committee of the Y.M.C.A. and the National Christian Council.

Dr. M. Searle Bates of the University of Nanking, spent several days in Tokyo before sailing on the "Tatsuta Maru," May 15, for the United States on furlough. Dr. Bates met a number of prominent officials and church leaders for conferences while in Tokyo.

*PARLIAMENT MEMBERS CONFER WITH MISSIONARIES.* On April 15, four missionaries were invited to the Imperial Hotel for luncheon with a number of members of parliament representing the Kofu-kwai. The Kofu-kwai is a group of about seventy members of both houses of the Japanese parliament. The Kofu-kwai was organized at the beginning of this year. Its members are particularly interested in spiritual problems. They have been greatly concerned over the exodus of the missionaries and expressed a desire to meet with representatives of the missionary body. Through the good offices of the National Christian Council such a meeting was arranged. Mr. K. Takami, the chairman of the Kofu-kwai, presided at the informal gathering at which time he expressed the regret of the members of the Kofu-kwai over the return of so many missionaries and also hoped that those who are still here will continue to remain and to carry on their good work. Both the members of the Kofu-kwai and the missionaries present expressed their desire for further meetings of this kind and it is expected that another gathering will be arranged soon. The missionaries who attended were: Dr. G. Bowles, Dr. T. T. Brumbaugh, Dr. T. D. Walser and Dr. P. S. Mayer.

On May 2nd the Kofu-kwai invited several other missionaries for a second luncheon at the Imperial Hotel. Following the luncheon, Mr. Y. Takami,

chairman of the Kofu-kwai, outlined briefly the purpose of the organization and the reasons for inviting the missionaries present. Then Count Yanagiwara presided at the informal conference which followed. The main subject under discussion at this second meeting was the reason for the exodus of so many missionaries from Japan. A number of questions were asked, positions clarified and the attitude of the authorities explained. Altogether it was a most satisfactory meeting and the missionaries present were deeply impressed by the sympathetic attitude of the political leaders. Those who attended were Viscount A. Doki, Count Yanagiwara and Baron Yabuki, members of the House of Peers; Messrs. S. Aoki, T. Isaka, T. Ishizuka, J. Kasai, K. Kawasaki, C. Kosaka, N. Saito, Y. Sato, and Y. Takami, all members of the Lower House. Other Japanese present included Mr. Y. Okazaki of the Nichi Nichi Newspaper, Mr. Y. Nakamura, Mr. T. Miyakoda, General Secretary of the N.C.C., and Mr. S. Takeuchi of the Buddhist Association. Missionaries attending were Dr. Gilbert Bowles, Dr. T. T. Brumbaugh, Mr. Russell L. Durgin, Dr. P. S. Mayer, Rev. John TerBorg and Dr. T. D. Walser,

*YOUNG PEOPLE'S FEDERATION.* The Executive Committee of the Young People's Federation, which is composed of representatives from all the various nisei groups or organizations in Tokyo, has been meeting regularly each month at the Tokyo YMCA. This Federation, which is sponsored by the America-Japan Society, seeks to coordinate the various activities for nisei in Tokyo. The officers for the current year, as recently elected are: Mr. Toshitsubuki Hagiya, President; Mr. Edward Kuroishi, Vice-President; Mr. Robert Okada, Treasurer; Mrs. Yuri Yamamori, Recording Secretary; and Miss Yokota, Corresponding Secretary.

*NEED FOR RESIDENT PHYSICIANS.* A recent survey by the Japan Physicians Association revealed an urgent need for resident physicians in rural districts. More than 1,000 towns and villages are now without any regular medical aid. It is estimated that more than one-half of these communities with an aggregate population of 1,660,000, could economically support a doctor locally. (J.T. & A.)

*JAPANESE POSTAL SAVINGS PASSES EIGHT BILLION YEN MARK.* Recent months have seen a rapid increase in the postal savings deposits throughout Japan. Last September the record mark of seven billion yen was reached, but within less than a year the figure has topped the eight billion yen mark. From the time the postal savings system was inaugurated, it took forty-eight years to reach the first billion yen mark. (J.T. & A.)

*AMERICAN SCHOOL COMMENCEMENT.* Diplomas were awarded to the nine members of the graduating class of the American School in Japan on Thurs-



day, June 5. Helen Durgin and Frank Woody had been obliged to leave before Commencement Day, but the other members of the class were presented with their diplomas. Those present were Helen A. Lord, Maria R. Munoz, Jacqueline H. Murakai, Rudolf Pariser, Julius Roth, Mutsu M. Suzuki, and Theodore D. Walser, Jr.

*CHRISTIAN ART EXHIBIT MAY 15 to 29 AT TOKYO Y. M. C. A. LOBBY.* There was on display the annual exhibit of the Japan Christian Art Society at the Tokyo YMCA during the last two weeks of May. Among the outstanding pictures on display were several by the well-known artist, Mr. Yoke Sadakata. His life-size painting representing Christ driving the money changers from the Temple attracted a great deal of attention.

*AMERICAN CONSULATE CLARIFIES POSITION OF NISEI.* The large number of *nisei* who have been coming to Japan during recent years have been greatly concerned over the possible implications for them of the American Nationality Act of 1940. The greatest uncertainty has been caused by the lack of clarity of the exact meaning of the section stating that expatriation might occur to all who remain in Japan after July 12, 1941. The statement from the American Consulate in Tokyo issued on May 20 is as follows:

"American citizens of Japanese parentage or of dual nationality who remain in Japan for a period of six months following the effective date of the Nationality Act, January 13, 1941, fall within the classes mentioned in Section 402 (from July 13, 1941) if they are over 18 years of age and provided they are not employed by the United States Government. This means they must submit satisfactory evidence that they have not performed any of the acts mentioned in Section 401 (c) and (d): foreign military service or official employment by a foreign government, as described in those two subsections.

"The presumption of expatriation mentioned in Section 402 may be overcome by these citizens on the presentation of satisfactory evidence to an American consular officer (or other indicated American official), that they have not performed the acts just mentioned. The rules under which the presumption of expatriation may be overcome have not as yet been prescribed, but it is understood that they will be reasonable in character. In the meanwhile, until these rules are issued, passports to citizens who fall within the classes mentioned above who have been resident in Japan since January 13, 1941, are necessarily being limited in validity to July 13, 1941. When the rules and regulations are issued, these citizens will be duly advised in order that they may submit evidence to overcome the presumption of expatriation."

*SENDAI Y.M.C.A.* The opening exercises for the new plant which will house the work and activities of the Sendai YMCA were held on Sunday, June 1. Because of building restrictions, it became impossible for the Sendai YMCA

to carry out its plan for a new building. In place of this, the purchase was made from the American Episcopal Mission of the property formerly occupied by the Aoba Girls' School. A number of repairs and improvements have been made, and the work is now being started most satisfactorily.

At the opening ceremony, representatives of the Sendai YMCA, the Miyagi Kencho, and Sendai City brought congratulatory messages. Mr. Tokutaro Hori representing the National Committee of the YMCAs in Japan, and Mr. Russell L. Durgin representing Dr. Mott and the International Committee also spoke.

*JAPAN TOURIST BUREAU ADOPTS NEW NAME.* The familiar name of the Japan Tourist Bureau will no more be seen since, at the meeting of the Director's on June 10, it was decided to change the name of this travel agency to the Toa Ryoko Sha (East Asia Traveller's Agency). The Tourist Bureau was organized in 1912 chiefly to facilitate Western travellers in Japan. The organization now has 185 branches nearly half of which are located in Manchukuo and China. More than half of the 2,000 employees in the service of the bureau are working outside of Japan Proper. (J.T. & A.)

*NEW ASIA DAY.* Beginning with July 1, New Asia Day which is observed on the first day of each month, will be a day of positive service to the state instead of a day of a negative denial. According to Mr. Hisayoshi Matsumura, Director of the National Life Bureau of the Imperial Rule Assistance Association, the people will be urged to observe this day in a manner more becoming a great nation. The "don'ts" of the past will give place to a new set of "do's." (J.T. & A.)

*NEW PORT OF KEIHIN.* On May 20th Tokyo celebrated the opening of its new port to world's commerce with colorful ceremonies on land and sea as well as in the air. A large commemoration meeting was held by the Tokyo municipality at the Hibiya Public Hall in the afternoon, followed by a large dinner at the Seiyoken at Ueno Park. The decision to combine the Tokyo and Yokohama ports has long been under discussion. It is expected that the new move will bring added prosperity to the Shibaura Section of Tokyo. (J.T. & A.)

*FREE JOURNALISM GONE FROM JAPAN.* According to Mr. Kenzo Nakajima in a recent article in the Miyako Newspaper, the present tendency in the domain of Japanese newspapers is toward an increasing cooperation with the government. Activities of newspapers have been considerably curbed as a result of various controls on the selection of news, decreasing amounts of newsprint and other restrictions. No longer is there any one outstanding newspaper in the country. They are all more or less alike.

There was a time when newspapers were shaping government policies and moulding public opinion. The situation today is reversed. (J.T. & A.)

*50TH ANNIVERSARY OF JAPAN LIBRARY ASSOCIATION.* On May 17 the Japan Library Association celebrated its 50th anniversary with a meeting at the Ueno Scientific Museum. This organization has during the past half century done a great deal in providing the people with books and in encouraging their use.

*MEMORIAL SERVICE FOR THE LATE J. W. T. MASON.* An impressive ceremony with full Shinto ritual in memory of the late J. W. T. Mason, American friend of Japan and student of Shinto who died in New York on May 13, was held on June 11 at the Gakushi Kaikan in Tokyo. The ceremony was held under the auspices of the Society of Mason's Friends, and was attended by a large number of Mr. Mason's distinguished friends.

*BEER RATIONING.* According to a recent announcement beer will be rationed to Tokyo citizens during the summer months. Each household will be able to buy two bottles per month, but the empty bottles with their metal caps must be returned in order to get the next month's supply.

(J.T. & A.)

*"KEEP AMERICA OUT OF WAR CONGRESS".* On June 1 a cable was sent by forty-three American residents of Tokyo to Mr. John T. Flynn, Chairman of the "Keep America Out of War Congress," which was held in Washington from May 30 to June 1. The cable read as follows:

"OPPOSE AMERICA ENTERING WAR APPROVE REFERENDUM  
URGE AMERICA PROMOTE CONFERENCE FOR JUST PEACE AND  
EQUITABLE WORLD ORDER."

The referendum referred to is Senate Concurrent Resolution Number 7, calling for an advisory referendum on peace or war.

*8TH ANNUAL JAPAN-AMERICA STUDENT CONFERENCE CANCELLED.* Because of the impossibility of securing American visas for the delegates to the 8th Annual Japan-America Student Conference scheduled to start on July 29 at the University of Washington, Seattle, Washington, this conference has been postponed until 1942.

The following cable was received on June 14:

"CONFERENCE POSTPONED TILL 1942. ATTEMPTING TO HOLD  
A CONFERENCE WITH JAPANESE STUDENTS ATTENDING  
SCHOOLS IN AMERICA NOW. LETTER FOLLOWING. DEEPEST  
REGRET. WE WILL NOT QUIT."

The Japanese Student English Association which has sponsored and pro-



moted these conferences since 1934 is continuing its work and activities in a slightly modified form.

*RESEARCH INSTITUTE OF WORLD ECONOMY.* The Japan Economic Federation has completely reorganized its former Foreign Affairs Commission under the new name of "The Research Institute of World Economy." Under the leadership of Baron Seinosuke Goh, President, and Mr. Setsuzo Sawada, Chairman of the Board of Directors, it is hoped that there will be a great extension of its interests and activities especially in the study of economic conditions in the countries located in East Asia.

*GOVERNMENT TO DIRECT LEPROSYP HOSPITALS.* With the hope of improving the service rendered to those suffering from leprosy in Japan, the management of all leper hospitals will come under the direction of the Ministry of Public Welfare from July 1. The five Prefectural leper hospitals which have rendered such outstanding self-sacrificing service through the years will be transferred to national government management during the coming summer.

*CONTINENTAL MINISTERS VISIT JAPAN.* About twenty of the leading Christian ministers from Manchukuo and North China are now taking a special three-month course at Aoyama Theological Seminary. On May 26 this whole group was invited by the Tokyo YMCA for a dinner and social evening.

*REV. MAKOTO MAKITA ELECTED BISHOP OF NORTH KWANTO.* Rev. Makoto Makita, Rector of the Omori Seiko-kwai Church was elected Bishop of North Kwanto at the meeting of the diocese held in Utsunomiya on June 11. Bishop Makita will succeed the Right Reverend Charles S. Reifsnider, D.D., who resigned last October. It is understood that Japanese bishops will be elected shortly to succeed the Right Reverend Norman S. Binsted, D.D., of the Tohoku Diocese and the Right Reverend Gordon J. Walsh, D.D., of Hokkaido.

*SECOND GENERATION SERVICES AT TOKYO UNION CHURCH.* The church activities for the American-born young people of Tokyo at the Tokyo Union Church have continued during the past winter as in the past and have been very successful. The monthly worship service has been held on the last Sunday of each month and the informal service, usually followed by a social hour, has been held on the second Sunday night of each month. The Bible Class which was started last fall has continued throughout the year under the leadership of Mr. Russell L. Durgin for the first term, Dr. Charles Iglehart for the second, and Rev. T. T. Brumbaugh for the third period. The committee meets on the second Sunday of each month under the leadership of Mr. Sen Nishiyama.

**TOKYO UNIVERSITIES PRESENT ENGLISH DRAMA.** The annual English drama presentations by the students of the Tokyo University of Commerce, Keio University, Waseda University and Rikkyo University were held as usual this year early in June. Plays of Adrian Brunel, Lal Norris, Lord Dunsany, and Kaoru Okamoto were presented in a very satisfactory way.

**KANMON TUNNEL TO BE OPENED.** Japan will celebrate the completion of the Kanmon Tunnel connecting Shimonoseki and Moji early in July. Work on this project began in 1936, and will greatly facilitate transportation between the main island and Kyushu.

**FELLOWSHIP OF CHRISTIAN MISSIONARIES.** The 5th conference of the Fellowship of Christian missionaries met at the Kaihin Hotel, Kamakura, from Friday, June 13 to 15. Detailed reports appear elsewhere in this Quarterly.

The conference sent the following message to the Christian Fellowship Deputation now on its way home from United States on the Tatsuta Maru:

“ONE HUNDRED MISSIONARIES ATTENDING THE ANNUAL FELLOWSHIP MEETING AT KAMAKURA SEND THE DEPUTATION A GRATEFUL GREETING.”

The following reply was received from Bishop Abe and Dr. Axling, representing the deputation:

“GREETING DEEPLY APPRECIATED. GOD RICHLY BLESS YOUR GATHERING. DEPUTATION CRAVE OPPORTUNITY LATER TO REPORT MISSIONARY GROUP.”

**THE CENTRAL COOPERATIVE COUNCIL MEETS.** The Central Cooperative Council of the Imperial Rule Assistance Association met for its first regular session in Tokyo from June 16 to 20. More than 300 members attended this council meeting to discuss the 242 problems presented to them by the Association staff.

**CORRECTION REGARDING SOPHIA UNIVERSITY.**—We wish to correct an erroneous report in the January Quarterly. Dr. Yachita Tsuchihashi is the newly designated president of Sophia University (Catholic), commonly known as Jochi Dai-gaku, in Tokyo, succeeding Dr. Hermann Heuvers, resigned.

# Personals

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## ARRIVALS

- BURNET, Miss M. A. Burnet, Superintendent of the Central Japan Pioneer Mission, returned from regular furlough in the United States and Canada on the "President Pierce" on June 18th. She is again located in Maebashi.
- HUNTER, Rev. Joseph B. Hunter (UCMS), who served as a missionary in Japan with the Disciples Mission from 1920 to 1927, returned to this country on May 23rd on the "Hikawa Maru." Mr. Hunter has been pastor of the Pulaski Heights Christian Church, Little Rock, Arkansas. He has returned alone, leaving his family in America, and brings a message of goodwill and Christian fellowship to the churches with which he was formerly connected. He is living at 65 Miyashita-cho, Koishikawa, Tokyo.

## DEPARTURES, WITHDRAWALS, RETIREMENTS

- ANDERSON, Miss Irene Anderson (EC), sailed on regular furlough for U.S. on the "Tatsuta Maru," July 10th.
- ANDERSON, Miss Myra P. Anderson (MES) of Hiroshima, returned to the United States aboard the "Nitta Maru," from Kobe June 6th. Home address: Anderson, S.C.
- BACH, Rev. D. G. M. Bach (ULCA) of Kumamoto, sailed for America on the "Tatsuta Maru" May 15th. His family preceeded him in March.
- BARNARD, Rev. C. E. Barnard (PN) of Matsuyama, sailed from Kobe for the United States by the "Asama Maru" on April 2. When Mr. Barnard sailed he had not yet recovered from an illness which had kept him bed-fast for several months. He is living at 92 West Arrow Highway, Upland, Calif.
- BISHOP, Mr. and Mrs. Charles Bishop (MEFB) returned to the United States aboard the "Yawata Maru," leaving Yokohama June 21st. They came to Japan in 1878 and 1879 respectively, being therefore the foreigners of longest residence in Japan.
- BOYLE, Miss Helen Boyle (PE), Principal of Aoba Jo Gakuin, Sendai, which closed in March, left Japan April 20th, for Mission work in the Philippines.
- BRUMBAUGH, Rev. T. T. Brumbaugh, D.D. (MEFB) of Tokyo, left Yokohama for the United States aboard the "Tatsuta Maru" July 10th. He hopes to return to Japan in the autumn.



- BUCHANAN, Rev. Daniel C. Buchanan, Ph.D. (PN) of Kyoto, sailed from Kobe on regular furlough by the "Tatsuta Maru" July 7th.
- CHAPMAN, Rev. Gordon K. Chapman (PN) of Kobe, sailed from Yokohama by the "Hie Maru" on June 26th. He will spend the summer with his family in California and expects to return to Japan in September.
- CHOPE, Miss D. M. Chope (SPG) of Tokyo, left for the United States aboard the N.Y.K. liner Hie Maru in May.
- CLARK, Rev. Edward M. Clark, Ph.D. (PN) of Kobe, sailed from Yokohama on regular furlough by the "Hie Maru" June 26th.
- EVANS, Miss Elizabeth M. Evans (PN) of Hokusei Girls' School in Sapporo, sailed from Yokohama on short furlough July 12th, via "Tatsuta Maru."
- GARMAN, Rev. C. P. Garman of the Kyobunkwan, Tokyo, sailed from Yokohama by the "Asama Maru" July 18th.
- GERHARD, Miss Mary E. Gerhard (ERC) of Sendai, left Japan on April 29 for furlough in the United States. Her address there is 129 E. Vine St., Lancaster, Penn.
- HANNAFORD, Hugh Hannaford, son of Rev. and Mrs. H. D. Hannaford (PN) of Meiji Gakuin, Tokyo, sailed for New York on the "Kiyosumi Maru" June 7, going to enter Lenox School in Lenox, Massachusetts.
- HART, Miss Frances M. Hart (FMA) of Osaka, sailed from Kobe for the U. S. A. on March 25th. Her address is Beaverton, Oregon.
- HELTIBRIDGE, Miss Mary E. Heltibridge (UCLA) of Ashiya, sailed from Yokohama May 29th aboard the "Nitta Maru" for the United States.
- HESTER, Miss Margaret Hester (PE) of the Aoba Jo Gakuin, Sendai, which closed in March, left for America March 27th.
- HORN, Dr. E. T. Horn (ULCA) of Tokyo, returned to the United States aboard the Hie-Mar, sailing from Yokohama June 26th. Mrs. Horn and the children left Japan some months ago.
- IGLEHART, Dr. Edwin T. Iglehart (MEFB) of Aoyama Gakuin, Tokyo, left Yokohama on the "Yawata Maru" to visit his family in Katonah, New York during the summer. He hopes to return to Japan in the autumn.
- JESSE, Miss Mary D. Jesse (ABF) of Shokei Jogakko, Sendai, sailed on regular furlough by the "Asama Maru" April 26th. Address during stay in the U.S.A. will be Ashland, Virginia.
- KNUDTEN, Rev. and Mrs. A. C. Knudten (ULCA), with their children Barbara and Richard, sailed from Japan for the United States on April 26th.
- KOCH, Mr. and Mrs. A. C. Koch (SDA) of Sapporo, sailed for the United States aboard the "Tatsuta Maru" May 15th.
- KRIETE, Rev. and Mrs. Carl D. Kriete (ERC) of Sendai, left Yokohama aboard the "Kamakura Maru" on the 11th of June for regular furlough. They may be reached by mail at 1825 Burwell Ave., Louisville, Kentucky.
- LAKE, Rev. Leo C. Lake, D.D. (PN) of Sapporo, sailed from Yokohama for

the "Yawata Maru" on June 21. He will join his family at 1808 Willow Circle, Colorado Springs, Colo., but plans to return to Japan after a few months.

LeGALLEY, Mr. Charles M. LeGalley (ERC), member of North Japan College, Sendai, left in July on regular furlough. His address will be: 1629 North 61st Street, Philadelphia, Penna.

MOORE, Rev. Boude Moore (RCA) of Meiji Gakuin, Tokyo, left Japan for the United States on the "Hie Maru" June 26th. Mrs. Moore and the children returned to America some months ago.

MUENZENMAYER, Mr. Warren S. Muenzenmayer (PE) of St. Paul's University, Tokyo, left for his home in the United States May 15th.

NETTLETON, Miss Mary Nettleton (PE), who has been working at the St. Barnabas Hospital in Kusatsu, sailed recently for the United States.

NICHOLSON, Miss Goldie Nicholson (ABF), formerly of Hinomoto Jo Gakko in Himeji, is now on the staff of the Baptist Christian Center, 1536 5th Avenue, Sacramento, Calif.

PIFER, Miss Catherine Pifer (ERC) of Tokyo, left Yokohama on the Koku-sai liner, "Kirishima Maru" in May for furlough in America. Her address will be Big Run, Jefferson Co., Penna.

SCHILLINGER, Mrs. George W. Schillinger (ULCA) of Kumamoto, together with her daughters Mary-Louise and Betty-Jeane, sailed from Yokohama May 15th on the "Tatsuta Maru." The home address will be 237 North 14th Street, Harrisburg, Penna.

SHEPHERD, Miss K. Shepherd (SPG), who has been in leper work in Kusatsu, left Japan in May aboard the "Hie Maru" for Vancouver.

STEGEMAN, Mrs. H. V. E. Stegeman (RCA) of Yokohama, returned to the United States on the "President Pierce," leaving Yokohama March 15th. She is now residing at 2029 Durant Avenue, Berkeley, Calif.

STILL, Rev. Owen Still (YM) of Tokyo, left Japan on June 6th to spend the summer with his family in the United States.

TER BORG, Rev. John Ter Borg (RCA) of Meiji Gakuin, Tokyo, returned to the United States aboard the "Hie Maru" leaving Yokohama June 26th. He hopes to return in the autumn.

TOPPING, Miss Helen Topping, English secretary and associate of Dr. Toyohiko Kagawa, left Yokohama on the "Hie Maru" June 26th for a tour of the United States and speaking engagements in youth groups during the summer months. She hopes to return in the autumn.

TOPPING, Rev. Willard Topping (ABF) of Yokohama, left for the United States on the "Hie Maru", June 26th. He will join his family which returned to America some months ago.

UPTON, Miss Elizabeth F. Upton (PE) of Moroyama, Saitama-ken, left Japan April 17th for a year's absence.



- UUSITALO, Miss Siiri Uusitalo (LEF) of Tokyo, left for Finland on delayed furlough March 21st, going by way of Siberia.
- WILEY, Miss Alma Pearl Wiley (CN) of Kyoto, sailed for the United States aboard the "Yawata Maru" May 17th, the last of the Nazarene missionaries to depart from Japan.
- WHITEHEAD, Miss Mabel Whitehead (MES) of Nishinomiya, returned to the United States aboard the "Asama Maru," leaving Kobe July 9th. Home address: 816 West 7th Street, Birmingham, Alabama.
- WINTHER, Dr. and Mrs. J. M. T. Winther (ULCA) of Fukuoka, sailed from Japan April 8, 1941.

### CHANGE OF LOCATION

- AMERICAN EPISCOPAL CHURCH MISSION OFFICE, from April 1st, Care of St. Luke's Hospital, Akashi-cho, Kyobashi-ku, Tokyo.
- KORPINEN, Mrs. Taimi T. Korpinen (LEF), who has been living at 1633 Ikebukuro 3-chome, Tokyo, has removed to Shimizu-machi, Iida, Nagano Ken.
- LAAKSONEN, Miss Martha Laaksonen (LTF), formerly of Sapporo is now living at 1633 Ikebukuro 3-chome, Toshima-ku, Tokyo.
- REIFSNIDER, The Rt. Rev. Charles S. Reifsnider (PE) from April 1st, No. 19, Akashi-cho, Kyobashi-ku, Tokyo.
- SCHILLINGER, Dr. George W. Schillinger (ULCA), formerly of Kyushu Ga-kuin, Kumamoto, has been transferred to Tokyo.

### MARRIAGES

- KING-DURGIN. Miss Eunice Baldwin King, daughter of Mr. and Mrs. Edward H. King of Raleigh, North Carolina, and Mr. Lawrence Lazzelle Durgin, son of Mr. and Mrs. Russell L. Durgin of Tokyo, were married on June 18 at the First Presbyterian Church, Columbus, South Carolina. Mr. Russell F. Durgin, younger brother of the bridegroom, was the best man and Miss Helen M. Durgin, sister of the groom, was one of the bridesmaids. Mr. Lawrence Durgin was graduated from the American School in Japan, Tokyo, in 1935 and from Mt. Hermon School in 1936. He was graduated from Dartmouth College, New Hampshire, in 1940. He plans to continue his preparations for the ministry this coming year at Yale Divinity School, New Haven, Connecticut.
- BLACK-BRODIE, Miss Frances Marion Black (ERC) of Sendai was married in May, to Mr. Douglas Campbell Brodie of Kobe in the chapel of Tohoku Gakuin. Dr. C. D. Kriete of Miyagi College where the bride has taught for several years, performed the ceremony. The couple will make their home in Kobe where Mr. Brodie is manager of the branch of Butterfield and Swire.



## DEATHS

**FORREST**, Miss Annie L. Forrest (MP), from 1889 to 1908 a missionary in Japan, died at her home in Littestown, Penna. in March, 1941.

**HASSELL**. Word has been received of the sudden death from heart failure of the Rev. A. P. Hassell, D.D. (S.P.), Dr. Hassell had been a missionary in Japan for 32 years. At the time of his return to America on furlough he was a professor in Chuo Theological Seminary, Kobe, but the majority of his missionary life was spent in evangelistic work in Takamatsu and Tokushima. He had just accepted a pastorate at Horseshoe, N.C., a few weeks before death.

**HUTCHINSON**, Mrs. Jane Whetstone Hutchinson (MP), in service in Japan from 1887 to 1892, died in March at her home in Carlisle, Penna.

**NORMAN**, Rev. D. Norman, D.D. (UCC), passed away in London, Ontario, Canada, on the morning of June 19th. He recently retired and returned to his homeland after 40 years of service in Japan. He is survived by Mrs. Norman and three children.

**SCHNEDER**, Mrs. D. B. Schneder (ERC) of Sendai, passed away at her home on June 24th, after several months of illness. She had been a resident of Japan for 53 years, and with the late Dr. D. B. Schneder was long associated with the Tohoku Gakuin in Sendai.

## MISCELLANEOUS

**AXLING**, Dr. William Axling (ABF) of Tokyo, was a member of the Commission from the Japanese Christian Churches to America which left Japan in March and returned in June.

**BRUNS**, Rev. Bruno Bruns (RCA), formerly of Saga, Kyushu, is reported to be taking up work under the Board of Domestic Missions of the denomination, as pastor of the Reformed Church at St. Thomas in the Virgin Islands.

**DURGIN**, Helen and Russell F. Durgin left on the "Tatsuta Maru" on May 15th to return to the United States. Helen graduated from the American School high school last month, but is planning to take an extra year's work at Northfield Seminary, East Northfield, Mass., before entering college. Russell will be at Mount Hermon School for Boys, Mount Hermon, Mass.

**LINN**, Rev. and Mrs. John K. Linn (ULCA), now on furlough, have accepted a temporary call to a charge in Greenville, North Carolina.

**AYRES**, Mrs. James B. Ayres (PN-retired) has moved from Longwood, Florida to Toronto, Canada, where her address is c/o Dr. A. D. Misener, 123 Lyndhurst Avenue.

**HOBBS**, Mr. Thomas Hobbs (B & FBS), formerly of Tokyo, has been temporarily transferred from the Chosen Bible House in Keijo to the China Bible House in Shanghai.

**KITAMURA**, Dr. Saburo Kitamura, who returned to Japan in January, 1940 to join the staff of St. Luke's International Medical Center in Tokyo, has been appointed medical director of the Tokyo Sanitarium and Hospital in Ogikubo.

**NOORDHOFF**, Miss Jeane Noordhoff (RCA), formerly of Nagasaki, is now assisting in the work of a Japanese church at Watsonville, Calif.

**REISCHAUER**, Dr. A. K. Reischauer (PN), who returned to the United States on health furlough in March, is reported to be making excellent progress toward recovery after an operation in the Hollywood Presbyterian Hospital.

**SYMONDS**, The Rev. T. P. Symonds (SPG) was recently instituted by The Rt. Rev. Bishop S. Heaslett as Chaplain of St. Andrew's Church in Shiba, Tokyo.

**WALSER**, Theodore Demarest Walser Jr., son of Rev. and Mrs. T. D. Walser (PN) of Tokyo, sailed from Yokohama via the "Kiyosumi Maru" June 7 for New York. He expects to enter Brown University in the autumn.

**YOUNG**. Word has reached Japan that Mr. and Mrs. T. A. Young are now giving their time largely to summer conferences. From September to next February they will be in Ft. Worth, Texas, where Mr. Young will give one semester in Texas Christian University to interpreting the Far East.



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